









## THE SUNDAY SCHOOL.

Second Quarter, Lesson VIII.

May 20, Dan. iii, 21-27.

BY REV. W. O. HOLWAY, U. S. N.

DATE: B. C. 587-6.

COMPREHENSIVE: King Nebuchadnezzar of Babylon. Prophets—Jeremiah, Daniel, Ezekiel.

CONNECTION: About sixteen years intervene between this lesson and the last. Nebuchadnezzar has just returned from a successful western campaign, triumphed with victory and laden with the spoils of Tyre and Jerusalem.

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die) in the Christian Church since the fourth century.)

## III. Principle Divinely Guarded.

No laws are more certain and relentless than so-called natural laws. Fire burns, water drowns—always, without discrimination. The king might have turned away after his anger had been assuaged by seeing his victims disappear in the lurid flame. He might have gone back to Babylon with the conviction that no one else in his wide domain would have the hardihood to resist his will. These young men, he might have thought, had brought their fate upon themselves; and their lifeless bodies would have been cast into the furnace. But an amazing spectacle—one of the most extraordinary that human eyes ever beheld—met his gaze when he looked at the furnace. Walking about calmly and unbound in the raging heat, as undimmed as though their feet pressed the dewy grass and their lungs inhaled the softest zephyrs, were the three Hebrews, untouched by the flame; and they were not alone. A fourth figure, of unearthly mien, was distinctly seen walking with them, and, like them, "quenching the violence of the fire." No wonder the king was astonished, and "rose up in haste," and asked his counselors to verify what seemed at first a vision of the gods. "Did not we cast thee into the furnace?" asked the king. "Yea, and thou wast there," answered the king. "Yea, and thou wast there," answered the king. "Yea, and thou wast there," answered the king.

Yes, a divine shield, impervious to fire, had been thrown around these faithful witnesses; and the miracle was heightened in its effect by the presence of Him, who, whether visible or invisible, is the Lord over all. The Author and Immediate Actor in all these sequences and phenomena which we call law. It is not to be supposed because Nebuchadnezzar's exclamation that he recognized in Him, whom with bated breath he called "the Son of God," the personality familiar to us under that title in this later day. He simply recognized a divine personage, and in calling Him the "Son of God," he uttered an unconscious truth. But the lesson was taught to him, and to all the representatives of his realm on that day, and to all kings and to all realms for all time, that God knows them that trust in Him; and though He may not visibly walk with them in their fiery trials, yet

"Behind the dark unknown  
Rites the Master,  
Keeping watch upon His own."

## THE FIERY FURNACE.

## I. Principle versus Law.

There was a furnace of fire, a steadfastness of principle, in these Hebrews, which has made their example conspicuous for all succeeding time. Over and over again have conflicts arisen between human governments and the individual conscience. Apostles and reformers in all ages have been compelled to take an attitude of resistance, at times, against civil authority. "Whether it be right in the sight of God," said Peter and John before the council, when forbidden to speak or teach in the name of Jesus, "to hearken unto you more than unto God, judge ye" (Acts 4:19). It was not merely an external observance that these Jewish captives objected to. The king's word was law; and that word had decreed that the religion of Belus should be universal. The despot had fully determined to force his "doxy" upon the world; to sweep all nations into his church by an ceremonial act of conformity. Under these circumstances, to bow before the image would have been, on their part, the external sign of an inward submission to the idol god. To bow with a mental reservation, would have been an act of insincerity from which their finely-trained consciences recoiled. Duty lay in a straight line, though its terminus was a furnace. Every principle of truth within them demanded that they should brave the king's anger.

## II. Principle versus Fire.

The rage of the king was terrible. He was "full of fury" against these daring Hebrews. His authority had been openly defied. His god had been insulted. His splendid statue and magnificent pageant had been treated with scorn. His plans had been thwarted. Away with these heretics! He summons the mightiest chieftains of his army, and bids them execute the sentence. He cannot wait. Are these men hard and foot, as they are? Don't stop to change or strip their garments! Now, lift them up and carry them to the furnace mouth! Quick! Fling them in! But lo! as the victims fall helplessly on the fiery floor, vivid flames dart forth, and wrap the executioners in their fatal embrace. In vain they try to fly. It is all over in a moment; and a shudder runs through the assembled court as they gaze at the smoking corpses of these unexpected victims.

And what were the feelings of these Hebrew children, as they were bound and hustled into the devouring furnace? They had taken their stand deliberately, and with a full view of the consequences. They would give their bodies to be burned, if need be, but they would not stain their souls. Theirs was the martyr-consecration. When the moment came, they were doubtless strengthened for the trial. If they had faith in an ultimate deliverance, a more awful test could scarcely be imagined.

Verse 21-23. These men—Shadrach, Meshach and Abednego. Daniel, for some unexplained reason, most have been absent, or his name would have appeared among the names. Coats—mantles, or outer garments. Eaten—wide, long pantaloons. Hair—turban, or some such headdress. Of uncertain kind. Fiery furnace—of uncertain shape and structure, either open (Calmet) or enclosed (Zöckler). According to the latter, and built up part way of brick. Urgent—Driven on by the force of vengeance of the king, they were urged on by their own duty. Eaten—According to the latter, the flames streamed up forty-nine cubits (some say thirty) above the furnace. Flame—This is mentioned, according to Zöckler, to show the greatness of the miracle by the fact that the three were preserved. [At the close of verse 23, in the Greek version of Daniel, is inserted the Song of the Three Holy Children, which is found in the Apocrypha and a part of which has been used as a hymn (the Benedicite) in the Christian Church since the fourth century.]

Illustrative Truths and Incidents.

1. Here was the religion of principle, in contrast with the religion of feeling or emotion. In this whole account there is no allusion to joy or fear; to agitation, tears, peace, or emotion of any kind (Perkins).
2. All the powers of earth and hell cannot burn out one single truth. All the patronage of earth and hell cannot build up one permanent lie. . . . The path of principle is always the highest possible expediency (Cummings).
3. The Mohammedans have a tradition that Abraham was cast by Nimrod into a furnace of fire for refusing to worship false gods; and the flames, instead of scorching him, were changed into a bed of jasmines and roses (Pemberton).
4. Stanley, in his History of the Jewish Church, cites in illustration of this chapter, the reply of the father of the Wesley to the unlawful order of James II (see Macaulay's England II, 385); also Fletcher's advice to the poor peasant woman trembling in fear of her ungodly home (Benson's Life of Fletcher, c. 9, § 8); also Keble's beautiful verse:—

"When persecution's torrent blazes  
Wraps the unshrinking martyr's head;  
When he all earthly honors and bays,  
When summer ends are gone and dead,  
He alone in the dark hour,  
Who owns the Lord of love and power?"

E. It is refreshing to meet men who have souls. Thousands of Babylon's great men, like wooden puppets, bowed

down to a golden god, because power bade them, and vengeance threatened them. It would be difficult to count the many who regulate their principles by the market price; who cannot decide the question of right and wrong without consulting the political weathercock; nor conclude what they ought to do until they have ascertained what it is for their interest to do (Perkins).

6. Am I then to expect that God will work a miracle for my protection if I will discharge my duty? Of course not. But none is needed for the fulfillment of the promise. He can easily put the mind in that state where it does not care for outward ills, and even the severest bodily pains are not felt. Martyrs have been burned alive, who, while their flesh was consuming in the fire, have sung and prayed as calmly and cheerfully as these young Jews walking in the burning fiery furnace (Perkins).

7. The Colossus of Rhodes was 70 cubits high; and the Colossus of Nero was not of inferior magnitude, being 110 feet high. These, however, were not of gold. . . . It is worthy of note that this is the only instance of gigantic idols of gold among the Babylonians. Herodotus writes that in his time there was a Babylonian idol image of gold twelve cubits high; and another writer mentions that every stranger was obliged to worship it before he was allowed to enter the city. The penalty for failure was the burning, fiery furnace. Death by burning alive was a very ancient punishment for "heresy" (Kittell).

## QUESTIONS FOR YOUNG THINKERS.

[For scholars between the ages of 13 and 16.]

1. Why did Nebuchadnezzar build the golden image? How big was it? What other large images are mentioned?

2. What decree was made, and on what grounds?

3. How did the king behave?

4. What occurred at the furnace mouth? What occurred in the furnace? Why did the fire burn in the second case? What is a miracle?

5. How did the three become four? Did Nebuchadnezzar know who the fourth was?

7. Who bade the youths come forth? What was the result of the examination? What decree was given?

## FROM OUR MISSION ROOMS.

Our foreign missionary force does not go to heaven altogether on "flowery beds of ease." A brother now on his way home from one of our foreign fields, with a sick wife, writes: "We have seen but one foreigner in the past year, and only one lady in about three years." We do not wonder that he adds: "This makes the pith shrivel in the bones." We bespeak a warm welcome, on the part of the Churches, for these men that are compelled to leave "the front" for a brief respite.

"The man," says Celsus, "who can believe it possible for Greeks and barbarians in Asia, Europe and Libya to agree in one code of religious laws, must be utterly devoid of sense." And yet no week passes in the Mission Rooms without the tidings of the conversion to Christ of people of the most diverse history, manners, grade of culture and religious life, as well as the most remote from each other in residence the globe admits. We select at random from the correspondence of a single day, in illustration of this statement. The Indian agent at Ypsilanti, Michigan, testifies to the statement of the missionary among the Indians at Isabella, in that State, thus: "I am just from a visit to these poor people, and can vouch for the fact that a really good work is being done among them. I have never seen a more devoted people. I was among them on Thursday evening, and was truly astonished at the zeal that inspired them to turn out in such darkness and mud; many of them coming more than a mile through the worst roads I ever saw, to join their voices in prayer and praise. It is truly refreshing to hear them sing and pray." Now from the opposite side of the globe comes the following, from a region where we have long been laboring in hope of some general break among the people. "The break has fairly commenced," writes a missionary. "Thirty were to be baptized at Moradabad on last Sunday. For several years, old Andrias has been working in the villages between Moradabad and Chandausi. He has been greatly persecuted, and at times has felt completely discouraged. The people whom he is endeavoring to break caste have been persecuted back into it; but last Christmas seven were baptized at Chandpur, a village near Kunderki. They were all leather-workers; but the men were engaged in farming, and were well-to-do. Seven have stood fast amidst steady persecution; and now besides those thirty baptized last Sunday, thirty-seven more are ready for baptism, and Brother Parker will baptize them to-day or to-morrow."

Rev. F. W. Flocken sailed from New York, May 3, in the Republic, of the White Star line, for Liverpool. He goes to look after the interests of the Missionary Society in Bulgaria. Although we have not much property in that country, yet there are other important interests which demand the presence of the superintendent. His report of the state of things there, and his recommendations to the Missionary Society concerning our future operations in that country, will be looked for with great interest. He leaves his family in this country.

A free press is a wonder in a Roman Catholic country. Our missionaries are wide enough awake to avail themselves of its power for evangelistic purposes. Besides the enterprising publication of our Mexican mission, we now have several numbers of a bright-faced weekly

paper from our mission in South America. It is entitled, *El Evangelista*. Rev. Thomas B. Wood is the *rédaeteur*. Rev. T. Craven writes from Lucknow: "I have just returned from Jubulpur. Brothers Thoburn and Osborn, of Bombay, were there. The week's meetings resulted in much good. Eighteen sought the Saviour. Several who rose for prayers were Hindus. You will be glad to know that the work in Lucknow is looking up. On Sunday next there are to be baptized four from my parish, Saadat-gunge."

## LETTER FROM NEW ORLEANS.

This is a charming field in more senses than one. The Old Wesleyan rule not to go where they need you, but where they need you most, may apply here. Your Conference of the North are reported full and overflowing. Horace Greeley said, "Go West young man, go West!" and the young men have gone West, so that the Conference of the West, like those of the East, are full and running over. Let the order be changed, and the needle be made to point to the South. Go South, young man, go South! The South needs young Northern blood.

This is an inviting field in view of the hard work to be done. If it is hard work, it can be done down here. The M. E. Church is not only in the South, but she will never leave it until her divine mission on the earth is ended. What would the Christian world say of us, if we should pick up and retire from a territory where we have over 400,000 members, half of whom are white? If we were all white, the reason for staying would be increased rather than diminished. No individual as such may remain here always, but the Church as a whole must and will "occupy till we come." No Church has a right to be sectional and exclusive by its members, and poverty it cannot expand. That cannot be said of the M. E. Church of the United States.

Young men, look this way! There are many open doors, and the chance to make a glorious record for yourselves and do much for Christ. Read Dr. Fuller's admirable article recently published in the *Evangelist*. Our growth here is most marvelous, and we are only beginning. The era of good-will, forgetfulness of old and past difficulties, must come to our Methodists; and whether they ever join hands in a marriage covenant or not, they may be one in spirit and one in work, and thus be the greatest evangelizing force in the South.

But the Roman Catholics are at work, and wisely. Right here in this proud city we have a "color line" in their Churches as in the same door, and occupy the same level. Colored children and white are instructed in the same class and catechism; they march to the altar together, and are confirmed together at the same time. Distasteful as this may be to the Methodists, Presbyterians, etc., the Catholic Church is to be honored for rising above the demands of caste. But, then, who is strong here, and can afford to be independent. The creole population (the word creole here means simply native) do not take to the negro so easily as quicker in anybody else. Only in the matter of religion the Catholic Church is a "respecter of persons."

Our climate is one of the finest in the world. To live here is a luxury. The soil is rich, the land highly productive, the winters short, the day balmy. People here do not cultivate flowers much; it is not necessary. They grow all about you in such profusion, that you are to be in a fair way to have a bouquet of flowers in your hand. The very air is as it comes in at my window while I write, is freighted with the aroma of magnolia and orange blossoms. Already we have on the thinnest clothing, for we are in the most beautiful part of our summer.

"How about 'yellow Jack'?" you ask. Well, there has been no yellow fever of any kind here for many years. I may visit us this season; some predict its advent, but then these prophets appear among us regularly every year about this time. Yellow fever is not such a dreadful thing, after all, save when it is an epidemic. More people die in some of our northern cities every year from typhoid fever than ever die here in a year from the yellow fever. Our physicians understand it better, quarantine regulations are improved, and so we have escaped.

The temperance cause needs reviving, and a few of us are at work. We are just on the eve of inaugurating the "ribbon" movement. One thing is certain. New Orleans needs temperance work, for which we have a great number of very active and earnest temperance people. There are Protestant Christian ministers in this city who will not read a notice of a Sunday temperance meeting from their pulpits, and who will not deliver a temperance discourse on the Sabbath, for "it is not the Gospel," they say.

But the Van Hookes, and these ecclesiastical big game hunters, will not let it out of them. A sweet revival prevails in Ames Church. The membership has been greatly moved, and some souls have been converted. The end, we hope, is not yet come.

J. H. McCARTY.

## HOUSEHOLD HINTS.

**A Good Cleansing Fluid.**—The following is recommended for washing alpen, camel's hair, and other woollen goods, and for removing marks made on furniture, carpets, rugs, etc.: Four ounces ammonia, four ounces white castile soap, two ounces alcohol, two ounces glycerine, two ounces ether. Cut the soap into small pieces, and put in a quart of water. Dissolve in one quart water over the fire, add four quarts water. When nearly cold add the other ingredients. This will make nearly eight quarts and will cost about 75 cents. It must be put in a bottle and stoppered tight. It will keep good any length of time. To wash dress goods, take a pail of lukewarm water, and put in a teaspoonful of the fluid, shake around well in this, and then rinse in plenty of clean water. For washing grease from coat-collars, wet them with the fluid in a cup of water, apply with a clean rag, and wipe well with a second rag. It will make every woollen fabric look bright and fresh.

**Utilizing Bits of Soap.**—Instead of throwing away the pieces of soap which become too small for convenient handling, make a square flannel bag of suitable size; leave one end partly open, and put in the pieces as they collect; when it is full bustle up the opening, and it makes a nice bath-lub arrangement. Another way is to add a little water, set them a tin on the stove, and let them simmer slowly. When cold, you will have tolerably good soap, just the thing for putting in your wash-bowl or washing tub with. Or by evaporating part of the water you may get a soap hard enough to be molded into small cakes, which can be used for use. —*Journal of Chemistry.*

## Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

May 16, 1878.

FLOUR—Superior, 12.75 @ 13.00; extra, 12.50 @ 12.75; Southern Flour, 12.00 @ 12.50.

CORN MEAL—No. 1, 2.50 @ 2.60; No. 2, 2.40 @ 2.50; Oat Meal—No. 1, 2.00 @ 2.10; No. 2, 1.90 @ 2.00.

CRACKED CORN—No. 1, 1.50 @ 1.60; No. 2, 1.40 @ 1.50; OATS—No. 1, 1.25 @ 1.35; No. 2, 1.15 @ 1.25.

RYE—No. 1, 1.00 @ 1.10; No. 2, 90 @ 1.00; SUGAR—Powdered, 9.00 @ 9.50; granulated, 8.00 @ 8.50; Coffee crushed, 7.00 @ 7.50; gold; Mocha, 3.00 @ 3.50, gold.

TEA—Japan, 20 @ 70c; Oolong, 25 @ 75c; Gunpowder, 20c @ 30c; Young Hyson, 20c @ 30c.

BUTTER—No. 1, 20 @ 25c; No. 2, 15 @ 20c; CHEESE—Factory, 10 @ 15c; Cream, 15 @ 20c; HAY—No. 1, 10 @ 15c; No. 2, 8 @ 10c; STRAW—No. 1, 10 @ 15c; No. 2, 8 @ 10c; POTATOES—No. 1, 10 @ 15c; No. 2, 8 @ 10c; BEANS—No. 1, 10 @ 15c; No. 2, 8 @ 10c; PEAS—No. 1, 10 @ 15c; No. 2, 8 @ 10c; LENTILS—No. 1, 10 @ 15c; No. 2, 8 @ 10c; CORN—No. 1, 10 @ 15c; No. 2, 8 @ 10c; OATS—No. 1, 10 @ 15c; No. 2, 8 @ 10c; RYE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; SUGAR—No. 1, 10 @ 15c; No. 2, 8 @ 10c; COFFEE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; TEA—No. 1, 10 @ 15c; No. 2, 8 @ 10c; GUNPOWDER—No. 1, 10 @ 15c; No. 2, 8 @ 10c; YOUNG HYSON—No. 1, 10 @ 15c; No. 2, 8 @ 10c; CRACKED CORN—No. 1, 10 @ 15c; No. 2, 8 @ 10c; OATS—No. 1, 10 @ 15c; No. 2, 8 @ 10c; RYE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; SUGAR—No. 1, 10 @ 15c; No. 2, 8 @ 10c; COFFEE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; TEA—No. 1, 10 @ 15c; No. 2, 8 @ 10c; GUNPOWDER—No. 1, 10 @ 15c; No. 2, 8 @ 10c; YOUNG HYSON—No. 1, 10 @ 15c; No. 2, 8 @ 10c; CRACKED CORN—No. 1, 10 @ 15c; No. 2, 8 @ 10c; OATS—No. 1, 10 @ 15c; No. 2, 8 @ 10c; RYE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; SUGAR—No. 1, 10 @ 15c; No. 2, 8 @ 10c; COFFEE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; TEA—No. 1, 10 @ 15c; No. 2, 8 @ 10c; GUNPOWDER—No. 1, 10 @ 15c; No. 2, 8 @ 10c; YOUNG HYSON—No. 1, 10 @ 15c; No. 2, 8 @ 10c; CRACKED CORN—No. 1, 10 @ 15c; No. 2, 8 @ 10c; OATS—No. 1, 10 @ 15c; No. 2, 8 @ 10c; RYE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; SUGAR—No. 1, 10 @ 15c; No. 2, 8 @ 10c; COFFEE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; TEA—No. 1, 10 @ 15c; No. 2, 8 @ 10c; GUNPOWDER—No. 1, 10 @ 15c; No. 2, 8 @ 10c; YOUNG HYSON—No. 1, 10 @ 15c; No. 2, 8 @ 10c; CRACKED CORN—No. 1, 10 @ 15c; No. 2, 8 @ 10c; OATS—No. 1, 10 @ 15c; No. 2, 8 @ 10c; RYE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; SUGAR—No. 1, 10 @ 15c; No. 2, 8 @ 10c; COFFEE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; TEA—No. 1, 10 @ 15c; No. 2, 8 @ 10c; GUNPOWDER—No. 1, 10 @ 15c; No. 2, 8 @ 10c; YOUNG HYSON—No. 1, 10 @ 15c; No. 2, 8 @ 10c; CRACKED CORN—No. 1, 10 @ 15c; No. 2, 8 @ 10c; OATS—No. 1, 10 @ 15c; No. 2, 8 @ 10c; RYE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; SUGAR—No. 1, 10 @ 15c; No. 2, 8 @ 10c; COFFEE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; TEA—No. 1, 10 @ 15c; No. 2, 8 @ 10c; GUNPOWDER—No. 1, 10 @ 15c; No. 2, 8 @ 10c; YOUNG HYSON—No. 1, 10 @ 15c; No. 2, 8 @ 10c; CRACKED CORN—No. 1, 10 @ 15c; No. 2, 8 @ 10c; OATS—No. 1, 10 @ 15c; No. 2, 8 @ 10c; RYE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; SUGAR—No. 1, 10 @ 15c; No. 2, 8 @ 10c; COFFEE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; TEA—No. 1, 10 @ 15c; No. 2, 8 @ 10c; GUNPOWDER—No. 1, 10 @ 15c; No. 2, 8 @ 10c; YOUNG HYSON—No. 1, 10 @ 15c; No. 2, 8 @ 10c; CRACKED CORN—No. 1, 10 @ 15c; No. 2, 8 @ 10c; OATS—No. 1, 10 @ 15c; No. 2, 8 @ 10c; RYE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; SUGAR—No. 1, 10 @ 15c; No. 2, 8 @ 10c; COFFEE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; TEA—No. 1, 10 @ 15c; No. 2, 8 @ 10c; GUNPOWDER—No. 1, 10 @ 15c; No. 2, 8 @ 10c; YOUNG HYSON—No. 1, 10 @ 15c; No. 2, 8 @ 10c; CRACKED CORN—No. 1, 10 @ 15c; No. 2, 8 @ 10c; OATS—No. 1, 10 @ 15c; No. 2, 8 @ 10c; RYE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; SUGAR—No. 1, 10 @ 15c; No. 2, 8 @ 10c; COFFEE—No. 1, 10 @ 15c; No. 2, 8 @ 10c; TEA—No. 1, 10 @ 15c; No. 2, 8 @ 10c; GUNPOWDER—No. 1, 10 @ 15c; No. 2, 8 @ 10c; YOUNG HYSON—No. 1, 10 @ 15c; No. 2, 8 @ 10c;



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# ZION'S HERALD.

THURSDAY, MAY 16, 1878.

A Presiding Elder, reporting in one of our New England Conferences, said that in various portions of his district there were openings where an unmarried minister could find immediate work, and a good living for himself but where a family could not at present be supported. Perhaps we may find here a providential reason why so many of our young ministers find it difficult to secure a field of service at once. God calls just now for single men to do this aggressive work and blessed work it is! There is no sympathy so rich as that which attends this fresh labor in a new field, among a few self-sacrificing co-laborers. In a few years these places will not only be able to support, but will demand, a minister with a family. Let such of our young ministers as have not already assumed the burden of a family, before Providence has provided for them a flock, exercise a proper self-denial, and meet this very important requisition of the Church, for a few years. It is remarkable how generally this aggressive work has ceased in these latter days, since circuits were given up. Less than a century ago, the whole field was an open one. The same results might not, now that the chief points are occupied, follow home missionary labor, but, certainly, all around us "very much land remains to be possessed."

Bishop Merrill, in an address to a class of candidates for reception into Conference, referring to the enunciated taste of modern times, in some quarters, as to the substance of preaching, deprecating doctrines, and insisting upon very short and sensational discourses, used the following apt and humorous illustration: An old Methodist preacher (Father Finley), who had been used to hard fare, who had a good appetite and excellent digestion, and who never failed of doing his full duty at the table, however plain the fare might be, when visiting the city and dining at a fashionable table, had his plate filled, during the dessert, with a quantity of "floating island," largely a mass of sweet foam with little substance in it. He was busy talking while eating, and gathering up a spoonful of the light material, he carried it rapidly to his mouth. Immediately dropping his spoon, and pulling upon his coat and peering in anxiously, he cried out, "Where did that thing go?" It had made no resistance in his mouth, while he was conscious of carrying something in that direction. He thought it must have slipped into his bosom! The Bishop thought much of modern preaching was like "float," without substance of doctrine in it. Those that hear it carry away nothing. They are simply conscious of listening to something agreeable to the ear, but pretty much frothy. No text, no theme, no personal, practical application clings to the memory.

Rev. A. D. Merrill was the author of a number of our most effective and permanent melodies for social services, as well as one of the sweetest of singers, in the days of his physical and spiritual power. Among others, he wrote the music of the familiar and stirring lyric: "Joyfully, joyfully, onward we move." Many years ago, a devoted and lovely daughter of Noah K. Skinner, of blessed memory—one of the most useful and faithful of the Methodists of B. S. ton, of the past generation, a godly man of unquestioned purity and piety—was dying. Father and mother, both good singers, stood at her bedside, with several family friends. At the request of the triumphant young disciple, she came to the brink of the river, the deeply-moved, but wonderfully-sustained father commenced and sang through these inspiring words, others joining with him, while she conquered the last enemy and entered into rest.

We have in this world a few infallible people; and from the pope downward, they are the most difficult to get on with. With rather more shortcomings than other folks, they esteem themselves unusually wise, and are quite prone to become dogmatic and emphatic. Cherishing full faith in their own ideas and plans, they are not quite able to see how other people are not so sacredly bound to submit to their godly and unerring judgment. The situation of these infallibles is unfortunate, for such is the obstinacy and pig-headedness of men in

general, that they will not accept the dicta of these born popes, and then there ensues a conflict. To dispute the decisions of popes, is the most mortal of sins. Do they not give utterance to the will of God? and how can society have rest while the orders of these peculiar people are not obeyed? The entrance of these infallible people into a community, a Church, or a household, is a most unfortunate affair; broils are sure to follow. Banish the popes, if you want peace!

Fetish worship is not confined to the African or the South Sea Islander; it attaches to that large class of persons who depend on some sort of ritualism. With them worship is not spiritual; they do not go back to the source and fountain of all religious life—to God as revealed in Christ; they simply drink from the stream as it flows over the desert. Living on the surface, they emphasize the external. To them the form of baptism has the utmost significance, and the Eucharist is substituted, as with the Romanist, for the living Christ. All this ritualism is a species of Christian fetishism. It is a limitation and materialization of God. Men want to see Him and handle Him, in order to believe. However natural this may be to our fallen humanity, it is not the Gospel; you find none of it in the teachings of the Lord Jesus, or of His apostles. Worship God and put away every symbol that takes His place in the reverence or worship due only to His name. Idol worship is an abomination unto the Lord.

The *Daily Advertiser* of May 8, has a short editorial upon the temptation which the recurring communion service brings to men that have just struggled out of the jaws of intemperance. It calls for some "modification of custom" on the part of the Church for the welfare of those it seeks to save. In our Church not only is the use of unfettered wines generally followed, but every thoughtful minister would withhold the cup from such a man, not in deed, without previous conversation and instruction. One of the most pathetic scenes we have witnessed at the administration of the Lord's Supper, was the tender and reverent look with which a person simply took the cup, bowed, and then quickly handed it back untouched. The Master saw it, and, without doubt, approved the act.

The temptation with people of a sensitive and morbid nature is to idealize and clothe with mystery some of the externals of the Gospel. Without a vital and intimate attachment to the Head of the Church, their unhealthy religious susceptibilities, yearning after the divine, and reaching forth in an uncertain way for something on which to rest, seize upon something outward as a special manifestation of God. They come to God as it were at second-hand; they bring God down from His throne in the heavens, and localize and narrow Him in these forms of material expression. The over-plethoric thus often exhibited is a vitiated piety. The life flows not from the fountain-head; it is rather an attempt to purify the muddy waters of our human cisterns. In this way Mr. Wesley was over-devout before his conversion. The Ritual and the Church in his mind were substituted for Christ.

Healthful and morbid piety may be distinguished in the objects to which they attach themselves. Normal religious experience cleaves to Christ; a vitiated one is apt to magnify some outward ordinance. The one lays stress on baptism, the Lord's Supper, on the mode of prayer or preaching, or such outward acts, important enough, but not saving institutions in themselves; the other, while giving due respect to all these secondary matters, holds them in proper subordination to the grand center of Christian doctrine and life which is the Lord Jesus himself. In an important sense, a well-tempered Christian knows nothing but Christ and Him crucified. To him Jesus is the source of life, and the outward ordinances are of value only as they are used in harmony with Christ's purpose and under the influence of His spirit.

Some of our Conferences have been embarrassed in their anniversaries by the absence of the secretaries of our great societies. It has been proposed that these honored but heavily-weighted brethren should avail themselves of the wonderful possibilities of the telephone. They can prepare and speak into the drum of the instrument at their offices a stirring address, and forward the indented tin foil to each Conference. Then, with one instrument, as each society reaches its hour on the programme, the Conference secretaries will have only to apply this tin foil to the machine, and roll off the sounding periods and the lively incidents which usually garnish anniversary discourses.

In an interesting address upon his visit to Mexico, Bishop Merrill referred to the prevailing habit among the Roman Catholics of secularizing the holiest and most exalted appellations of Inspiration, by applying them to the most common scenes, and even to low and immoral places of amusement. Instead of elevating and sanctifying the places bearing these titles, the sacred words themselves lose their solemn significance. One street in Mexico is called the street of the Holy Ghost! One drinking place is termed the saloon of the Holy Incarnation, and another, the saloon of the Immaculate Conception!

"We thought, that old Bible was dead," said a free-thinker in one of Moody's meetings; but he soon came to realize that it is still a very live book. Unlike other books, it is unaffected by the lapse of time or by the opposition of its enemies.

## AFTER THE CONFERENCES.

Since the first of April, the six New England Conferences have held their annual sessions. Over eight hundred and fifty ministers have been allotted to pastoral service in as many Churches. Including Connecticut west of the river, whose name it wears, Berkshire county in Massachusetts, and a portion of the western slope of Vermont, which are embraced in the New York East and Troy Conferences, over nine hundred New England ministers and Churches have renewed their relations with each other. In many instances, indeed, the same pastors have been returned for the second or third term; but all have been submitted to the "godly consideration" of an ecclesiastical cabinet, one, indeed, just as far removed from temptation to partiality or injustice to ministers or Churches as it is possible for men to be in this imperfect state. The quiet, the quickness, the general satisfaction, with which this wonderful work has been accomplished, is simply surprising. Think of the period required, often, in Congregational societies, to remove a pastor and to settle his successor! If the first portion of the work does not divide and seriously affect the prosperity and spiritual life of the Church, the latter is quite as likely to do it. A period of several years sometimes intervenes before a new pastor can be called by a majority vote, during which time the Church suffers the trying discipline to its Christian graces of listening, from Sabbath to Sabbath, to a succession of candidates. After the pastor, with all this trial of his ability and adaptation, is finally settled, the average time of his occupation of his fresh field has now fallen, in New England, to a period within that of the limitation of the M. E. Church—it does not average three years.

It is really supposed by some of our intelligent Congregational and Presbyterian editors and writers that both the ministry and membership of the M. E. Church have become restive under the restraints and personal sacrifices incident to its itinerant pastorate. In our cities, a number of men more or less conspicuous for their popular gifts, for personal reasons, have of late entered the ministry of other Churches; and in several cities, Churches which have obtained prominence by the expense of their houses of worship, by the wealth of their membership, or by their social and public influence, have sought, through the whole breadth of the land, among our ministry, for the peculiar gifts supposed to be specially required for their local interests. These Churches can be readily counted, however, for they are limited in number, and are easily gratified ordinarily in their choice of talents. But it is the open selection, and the premature announcement of the men chosen for these charges, that give occasion to the impression that the membership of the Church has become dissatisfied with its established plan for the distribution of its ministry, by its Bishop and Presiding Elders, and is seeking to take the business into its own hands. The Churches where preliminary overtures are made to ministers, hold no appreciable relation to those that leave the question entirely in the hands of the constituted authorities. The great body of ministers and Churches wisely and cheerfully yield the final decision to a better judgment than their own. Both the preachers and the charges are well known, as to their abilities, adaptations, and necessities, to one who constantly moves from Church to Church, who is the familiar guest in every parsonage, and whose personal interest it must be, to place the fittest pastor in the Church that will be best satisfied with him. Both Church and minister have every opportunity to express their wishes. The presiding Bishop becomes soon himself quite well acquainted with the personal traits of men and the local needs of charges. Where the system is permitted, as in the large majority of cases, to work without unnecessary interruption, the greatest good of the greatest number is almost always found to be gained.

It has been a grateful surprise to us to see how small a number of difficult adjustments have occurred, in all the late thousand re-appointments. No other human system can show fewer exceptions to the happy working of its ecclesiastical machinery. There may have been a half-dozen, at most, Churches, whose membership was largely composed of persons of a previous congregational education—who have entered our Church from Baptist, Orthodox, Advent, and Quaker societies—where a revolutionary opposition to the policy of the Church has been temporarily shown. In one or two instances, young men of attractive gifts, but little grace and less experience, have promised to serve such societies, by disobeying the vows of obedience which they have taken, and leaving their appointed places, or abruptly locating, and have sought to transform a Methodist Church into an independent congregation. The few such instances have always proved a serious loss only to the men and to the Churches.

The reports of the twenty Presiding Elders, than whom New England has never had a more efficient body, show that the past year has been one of spiritual prosperity and of much material improvement. There has been a shrinkage in salaries, as in all forms of business and property, and a diminution in the amount taken for charitable purposes; but excellent progress has been made in paying embarrassing debts upon houses of worship, in new churches have been built, and general revivals have been enjoyed. But there has been little of the terrible personal sacrifice and suffering, so vividly pictured by one of

our brother editors, as confronting the Methodist itinerant at every Conference distribution of appointments. Some men have had, indeed, very small salaries and a large amount of severe and blessed work in necessitous portions of the Lord's vineyard; but they have not fared worse than ministers of other Churches, nor than many of their own flocks.

Our Church carries a class of laborers that no other Church could find positions for. There are hundreds of preachers of the various congregational bodies, who hang, with the most pitiful suspense, around voluntary ministerial bureaus, for opportunities to preach on the Sabbath and to take out a very precarious living. The months that form the vacations for other pastors are harvest Sabbaths for them. Such men can be sent for a year, profitably, to certain charges, upon our economical plan of distribution. But now that the supply of ministers is fully equal to the demand, in order to secure a general advance all along the line, the Church has found it necessary, as rapidly as consistent with Christian justice, to drop from its effective itinerant ranks men that fail to show, by spiritual and material results, that they are still needed by the Master in His vineyard. There will be some personal suffering occasioned by this sifting process; but nothing to be compared to the constant interruption of ministerial relations in the sister Churches, and the silent but effective dropping out of the ministerial ranks of unsuccessful men. This process will now go on yearly; and the brethren themselves are not left without significant intimations that such possibilities are imminent in their cases, and have opportunity to look in the direction of other open doors of providence for relief; for God never closes one without opening another.

In reference to the extension of time in the pastorate, the interest in the question is much less among ministers and people than might be supposed from the vigor of its discussion in certain circles. The chief desire has simply been to meet certain, not numerous, providential contingencies. In two or three instances, not in conspicuous Churches, it has been found indispensable to return a minister to his charge for more than three years. Every one conversant with the cases has felt the force of this necessity. In one New England station a minister was returned this year for the sixth time. It was indispensable that he should be; and the law and policy of the Church were broken, to enable him to meet this imperative call. All that conservative reformers ask, is to have the law of the Church simply conformed to what she herself admits to be the will of God, and not to have to trample upon her own statutes, and exhibit inconsistency of administration. It is simply desired to admit of discretion, guarding it by a vote of Conference, if necessary, sufficient to continue a man in his place, when no sensible person can doubt that he is best fitted for the time to fill it. This is simply what the Church has already done in reference to her ministers sent to educational institutions, or made chaplains in the army or navy, or appointed to seamen's Bethels, and institutions of punishment and reform. After what has been done, and proved to be not only harmless but useful, it is folly to say that a discretion which would only cover what is now lawlessly done, will peril our itinerant system.

## YOUR PLAN OF LIFE.

"What is life for, taken as a whole?" is a question which, though of the highest moment to every individual, is, in the opinion of John Foster, never entertained by a large class of persons. Is that great essayist right? Is it a fact that any considerable number of men and women are drifting toward their final destiny with no clear conception of the purpose for which the great gift of life was entrusted to their keeping? To a reflective mind such transparent folly seems at first sight impossible. Nevertheless, when one looks closely into society and notes the absorption of many in the pursuit of gain and pleasure, sees how these ends are sought, as the hawkman seeks the fox, with wild impetuosity, with all the might of mind and body, one reluctantly accepts the statement of the essayist as an ugly truth. Doubtless there are many living persons who have never paused amidst the hurly-burly of business and the excitements of their amusements to ask, "What is life for, taken as a whole?"

The reader, we are sure, does not belong to that unreflective class of minds. The fact that he is reading these words proves that he has entertained, and does still entertain, that grave question. It may be assumed that he knows the true purpose of his existence is not to eat, to drink, to sleep, to develop and indulge his animal nature, to sport and play, to work, to acquire property, or to grasp the "bubble reputation." All these things, he is aware, "perish in the using," or must be left at the door of death. Conscious of his immortality, he knows there must be something attainable that he can carry with him into the infinite, and that the great purpose of life can be nothing less than the possession of that imperishable treasure.

Concerning the nature of that one transportable property, there can be but one opinion. It is character—what we are; the moral texture of our spirit; what we love; the affection which governs us, the motives that guide us, the supreme object at which we aim. The selfishness which lords over the soul and refuses the throne of the heart to the Lord of all, or the love which deigns in complete subjection to the rule

of heaven—these are qualities which, having stained or whitened the soul and determined its character, must go with it into the unknown future. What a man is on his death-bed he must remain when disembodied. Transition may alter the circumstances of being, but it can work no change of moral quality. Character good or bad, therefore, is that sole possession which a human being carries with him when, for the first and last time, he crosses the river of death.

What, then, is more clear than the true end and purpose of existence is the attainment of right character? Life, taken as a whole, is given for this grand end. It is the soul's opportunity for sloughing off every element of evil, and for gaining the image of the perfect One—for becoming "perfect even as your Father which is in heaven is perfect."

This point conceded, it follows that every life should be regulated by a clearly-defined plan which comprehends the cultivation of right character as its chief end. Not that one's plan of life should be exclusively religious; because there are relations to the earthly, the human, the secular, which one must sustain, and to which one must devote a very large proportion of time, thought and action. All these things must, therefore, be included in one's plan of life, but they must be placed in their proper relation of subordination to the grand end of gaining that godlike character which is the indispensable condition of fellowship with the Divine, and of final companionship with purified souls. In point of fact, they must be contemplated not as either evils or ends in life, but as means of maturing, strengthening, and developing that exalted character which is the thing to be chiefly sought.

It is a harmful mistake to look upon one's secular employments as incidents having no direct and influential connection with the higher ends of life. Such a view leads one to think of his business and amusements as things outside the limits of moral and religious obligations. It is the fruitful mother of commercial delinquencies, frauds, and false representations; and of injurious selfishness in hours of relaxation. Its current adage is, "Business is business; amusement is amusement; religion is religion." False, fallacious aphorism! Implying that one may be a saint in church and a sinner in the counting-room; that moral obligation is not perpetual, but remittent; and that religious principles are applicable to only a part of one's nature and actions. Whereas, the transparent truth is, that religion and morality touch, arraign, and judge every act of life. They say authoritatively to every man, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Hence, while one's plan of life should have for its grand aim and end the attainment of the Christian character which is the condition of personal felicity both here and hereafter, it should include all secular things and relations, subordinating them in every respect to that ruling purpose. Whatever threatens to thwart that purpose, either by its intrinsically evil nature or by its tendency to stimulate covetousness, impure desire, worldliness, or any other form of selfishness, should be excluded from it. To be the ideal man of Holy Scripture should be the ruling passion touching, regulating, controlling every thought, word and deed, just as the purpose of the commander of one of our great Atlantic steamers to carry his vessel, with her precious freight of human lives and costly merchandise, into her destined port, rules every arrangement on board his vessel. As every man there feels the force of that absorbing purpose, and every regulation, both in cabin and fore-cabin, silently proclaims it, so should the ruling passion of the Christian man color all his schemes, and demonstrate both to himself and to others that, like the resolute Paul, he makes it the "one thing" of his daily life "to press toward the mark of his high calling," to "be perfect even as his Father which is in heaven is perfect."

Such a plan of life glorifies, ennobles, enlivens existence. Heartily entered upon, pursued with all the soul's might, it dignifies every secular employment, fires every latent energy, prevents ennui, and makes life a pure, perennial delight. It makes even trials and temptations sources of strength and enjoyment. It transforms the workshop or counting-room into a moral gymnasium wherein principles are both tested and toughened by contact with evil solicitation and corrupt example, and from which the Christian combatant retires daily with the delightful consciousness of victories won over the weaknesses of his nature, and of positive advances made toward that perfection in virtue, which is the sole end of his divine ambition.

To be without such a plan of life, is to be as a rudderless ship driving unceremoniously upon rude seas, and drifting toward destruction; or as a wanderer astray upon a vast prairie, with no compass to direct his weary feet, no city in sight, no rational hope of escape from starvation and death. Surely, the doom of an aimless life is endless despair!

In one of our New England Churches, a sister who had a very unfortunate habit of offering, in public, remarkably long prayers, the other day, at a social service, was especially endowed with a gift of continuance. The pastor was not a little nettled. He feared that the excellent tone of the meeting would be lost. Without thinking of the immediate application of his song, the testate her voice subdued, he struck up with unwonted vigor the familiar words—"Hallelujah! 'tis done!" There was a sudden smile all around the room, and it required no little self-restraint for the devout worshippers to recover their wonted composure.

## Editorial Items.

The wonderful progress of the season, turning the first of May into the full-blown beauty and the mildness of June, rendered the sail in the Bangor boats from Boston to Rockland—the seat of the East Maine Conference—a very pleasant trip, especially with a good company of Methodist ministers, an agent, and a publisher, to while away the hours. We found ourselves on board the Cambridge, Captain Johnson, one of the best of the Penobscot masters, with whom we sailed, to attend the Conference two years since at Bucksport. Rockland is on the broad bay which forms the mouth of the great river, navigable so many miles to Bangor, in the Pine Tree State. It has a city government, with a population of nine thousand, and is a centre of much business and wealth. It has the largest trade in line in the country, its adjoining quays offering an almost inexhaustible stock of the unburned stone. In the adjoining islands, immense granite quarries are supplying material for some of the largest and finest public buildings in the country, like the New York Post Office. It has, also, several manufacturing plants. All this gives it considerable commerce. It bears the marks of a seaport. It has not the quiet beauty of the country towns where other New England Conferences have been held. Its sea look is grand; the neighboring shores, however, are rugged enough, bare of trees, and white with the cropping out of granite ledges. Its streets are ploughed up by the heavy teams constantly supplying the unsightly lime-kilns that line the shore. But there are marks of thrift and wealth everywhere. The Custom House and the Knox County Court House are substantial and handsome buildings, the churches are neat and well situated, and many of the private residences are very tasteful within and without. The citizens of Rockland, of other denominations, have very freely opened their doors to receive as guests the members of the Conference, and rendered the accommodation of the body an easy matter and very grateful to the ministerial brethren. We found ourselves very kindly and generously received by Mr. H. N. Keene, a leading member of the Universalist Church, and Dr. Trafton was warmly expected as a guest of Rev. M. Stow, the clergyman of this Church. The Methodist Church has a fine, large edifice, of modern construction, unembarrassed by debt, and capable of holding six or eight hundred people. The regular Sabbath congregation, under the very capable and faithful pastor, Rev. G. R. Palmer, comfortably fills the house. The Conference numbers about an hundred members, and will this year receive several very capable young men, from the Seminary in Boston, to fill the charges heretofore allotted to local preachers or temporary substitutes. It is a very vigorous and devoted body of ministers. The reports of the year are favorable. Excellent and general revivals have prevailed, and additions have been made to most of the Churches. The camp-meetings of this Conference are of the primitive order, excepting the well-known one at Northport, and this differs from the earliest type only in the numbers that gather and the superior construction of its shelter tents, and a few permanent cottages. These meetings last season were eminently spiritual, and were followed with the best results. The public sessions of the Conference and the anniversary were largely attended. Dr. Dashiell made an excellent, instructive and eloquent anniversary address on the evening, after the powerful and beautiful missionary sermon of Rev. W. W. Marsh, in the afternoon. The Preachers' Aid Society anniversary was one of the most attractive services of the season, and gave a great uplift to this very important association. A generous collection was taken on the occasion. Dr. McCabe gave one of his best speeches and several touching songs. His own evening, in the interest of Church Extension, was taken up and made memorable as only he can do it. The venerable George Pratt's discourse was a fitting memorial to the saintly dead of the body, and was followed by written sketches and pathetic songs. The New England air evidently agrees with Bishop Merrill. He grows browner and heartier, and we trust happier, with every successive Conference. His address to the class was very able and protracted effort. It was a thorough discussion of the disciplinary requisitions, delivered with great clearness and force. He has met with a warm welcome and a freely-expressed appreciation among the East Maine brethren. Altogether, the Rockland Conference will be one to date from in the future progress of Eastern Maine Methodism.

The Woman's Foreign Missionary Society of the M. E. Church commenced its ninth annual Conference on Thursday morning of last week at the Tremont Street church in this city. Mrs. Dr. William F. Warren was chosen to preside. Delegates were present from all parts of New England, from New York, Philadelphia, Baltimore, and the cities of the West. Among other well-known ladies in attendance were Mrs. Bishop Clark, Mrs. Dr. Thomas Edly, Mrs. William B. Skidmore, Mrs. Emily Huntington Miller, Mrs. Jennie Fowler Willing, Miss Dr. Swain, and Mrs. Bishop Simpson. As soon as the Conference was organized, the ladies were warmly welcomed to the church where they were in session, by the pastor, and received a hearty greeting from the preachers of Boston and vicinity through an efficient committee appointed for the purpose. In the evening of Thursday, the ladies of the Church, aided by ladies from other Churches, gave the strangers an elegant reception in their spacious chapel. Among the invited guests were Bishops Foster and Haven, several representatives of the Congregational Woman's Foreign Missionary Society, the Professors of Boston University, the preachers of our denomination in this city and neighborhood, Rev. Dr. Bishop, of New York, Rev. Dr. Murdoch, of the Baptist Missionary Board, Rev. Dr. Clarke, of the American Board, and Rev. Dr. Dashiell, of our own Missionary Rooms. It was a company of delightful people, the "elect of the elect," social, brilliant, and to the credit of their fair entertainers—well-fitted. After two hours of happy interchange in the chapel, the company passed into the church, where a large congregation was gathered to hear the addresses of the hour. Bishop Foster presided in his royal fashion. After the reading of the Scripture by the pastor of the Church, and prayer by Rev. C. D. Hills, of Lynn, Rev. Dr. Murdoch, as representative of the Baptist missionary interests, made a sound, sensible talk on the impetus given to the general cause of missions by women's organization for special work. Rev. Dr. Clarke, of the American Board, moved all hearts with his sweet and earnest words of welcome to women in the field of supervising Christian work abroad. Brother Humphrey interested the audience in what he had to say about India, where he and his good wife labored so long and efficiently; while Dr. Dashiell stirred up the ladies with an exhortation to increased endeavor for the women and children of Mexico. The choir, under the direction of W. B. Merrill, eq., gave the people a taste of its quality, and would have sung still more had there been time. The meet-

ing was in every respect a success. Since then the ladies have been in session daily, perfecting plans for the future, as well as listening to reports of the past. We congratulate them on the past, and pray for their more abundant success, even in the future. On Sunday, several of our city and neighboring pulpits were occupied a part of the day to great acceptance by a few of the many impressive speakers of the society. Last evening, Wednesday, too late for us to report this week, the ninth anniversary of the society was held in Bromfield Street Church. The meeting was presided over by Mrs. Skidmore, of New York, and the speakers were Mrs. Chandler, of Baltimore, Miss Sparks, of Bareilly, India, and Mrs. Keene, of Philadelphia.

An amusing incident occurred in Rockland, just before the opening of the East Maine Conference. The book boxes of our devoted and eminently law-abiding agent, Mr. James P. Magee, reached the place before his own arrival. It happens that there is a namesake (but an animal) of a very different color of the Methodist bookseller, in the city of Rockland, who keeps a miserable hovel. He has a very crooked habit of evading the admirable Maine law, receiving his contraband liquors in all sorts of ways. When the boxes came to Magee, without stopping to examine the *Christians* initials, the indefatigable city officer opened them, to see if the enemy were skulking away in any corner of them. The appearance, however, and the guarantee of the respected pastor of the M. E. Church in town, relieved all further anxiety about the matter. We heartily commend this vigilance of the authorities.

Mrs. Mary B. Willard, wife of the late Oliver A. Willard, esq., and daughter of Rev. Dr. Banister, of the Theological Seminary, Evanston, and Miss Frances E. Willard, sister of the deceased, have entered upon the publication and editorial management of the *Chicago Post*, and will fill their death by Mr. Willard. In the issue of April 27, these accomplished ladies assume formally their heavy undertaking, in a particularly well-written "address to the public." They propose to make a daily paper that shall have no deficiencies in its news departments, but at the same time will illustrate the "amenities and elevating influences which characterize the home life" of cultivated Christian men and women. They intend to be independent in politics, but to express always a frank judgment upon current events, to consider the question of capital and labor, the relations of the rich to the poor, and to keep up its already established literary character. Success to the "dames!" They are abundantly equal to their self-imposed tasks.

The anniversary of Drew Theological Seminary open May 12, Sunday, 7:12 P. M., with anniversary of the Missionary Association. Speakers, Rev. P. M. Buck, of India, Rev. E. F. Lounsbury, of Bulgaria. May 13, Monday, 1:12 P. M. to 5 P. M., Examination of classes. 7:12 P. M. Annual Sermon, Rev. J. O. Peck, D. D., Baltimore. May 14, Tuesday, 9 A. M. to 1 P. M., Examinations. 2 P. M., Meeting of the Trustees. 7:12 P. M. Alumni Anniversary and Reunion. Orator, Rev. H. Graham, Troy Conference. Historian, Rev. S. W. Gherhart, Pella Conference. May 15, Wednesday, 9 A. M. Annual Love-feast, 11 A. M. to 5 P. M., Examinations. 2 P. M., Meeting of the Alumni. May 16, Thursday, 10 A. M., Commencement.

We can only acknowledge with thanks the pleasant invitation of Dr. and Mrs. East to meet Bishop Wiley and wife, at a congratulatory reception upon their safe return from their late Japan and China tour, given at their home in Cincinnati, last Thursday evening. The distance was a little greater than an evening call. We are happy to know that Bishop Wiley returns greatly improved in health, and we hope many years of vigorous labor are before him. His many Eastern friends will be happy to see his face and to hear his voice again, as well as the Church generally.

A Conference for prayer and personal consecration is to be held on the Old Orchard Beach Camp-ground, July 25-Aug. 3. It will be under the management of Dr. Charles Cullis, who will be assisted by Bishop Fallow, Dr. Steele, and Revs. A. B. Earle, I. Luce, J. J. Miller, Isaac M. Lee, and E. Squier. The meeting promises to be one of great interest and profit, and the scene of it is one of the most impressive and attractive in the country. The solemn chant of the ocean forms one of the most effective preludes to every public service. Accommodations can be obtained by writing to Rev. I. Luce, Old Orchard, Me.

Pettengill's well-known advertising company issue their annual newspaper directory for 1878 in a substantial and handsome form. It makes a stout octavo, and gives the address of 8,133 news periodicals. The volume has the portraits of a number of noted names in the literary and publishing world; such as Thurlow Weed, Bayard Taylor, Samuel Bowles, S. M. Pettengill, etc. The book has much excellent advice upon the subject of newspaper editing, and is itself a good illustration of business tact and success.

The anniversary at Wesleyan Academy, Wilbraham, Mass., opens on Sunday, June 16, with a sermon from Bishop R. S. Foster, before the graduating class. Rev. O. H. Tiffany, D. D., of New York, will address the students on Tuesday evening, June 18th; and Rev. J. W. Lindsay, D. D., will address the alumni Wednesday, June 19th, at 3 P. M. Gratuities exercises will occur Thursday, June 20th, at 9 A. M.

The National Temperance Society have just published the able and valuable address of Dr. Willard Parker, delivered at the recent Conference held under the auspices of the Society in Association Hall, as an evening paper. It is by far the ablest discussion of the hereditary effects of alcohol that has been given to the public, and will be sent to any address at the rate of \$3 per 100 copies. Address J. N. Stearns, 55 Nassau Street, New York City.

The Garner, by John R. Sweeney, M. B., published by John J. Hood, Philadelphia, is another competitor for patronage among the Sunday-schools and in gospel meetings. It contains the beautiful "Beulah Land" error, and so much to the great gratification of his hearers, in Bangor and Rockland. It is an octavo, 35 cents single, and \$30 a hundred. Mages will have it.

Bishop Bowman expects to leave Philadelphia for Antwerp per steamer *Nederlander*; Red Star line, Wednesday, May 22. He goes to visit the Conference in Europe, and will include the North and South India Conferences before his return to the United States.

Mr. and Mrs. W. A. Ingham, well-known Methodists of Ohio, residing at Cleveland, will for Europe, June 25th, with a Boston party. Their tour comprises Great Britain, France and Switzerland.

Our much-respected brother, Dr. Dashiell, has been some time in the hospital, and, owing to physical pain, and other friends great anxiety. The present, but feeble prayers will be freely offered.

We had a pleasant call from Casper Kreck, esq., a man of Baltimore and a student of the Grace M. E. Church. He has been in the city attending meetings of the W. F. M. C.

The American Social opens its next session in with a crowded program of the week. Leading experts of the country, will read papers, and free discussion of occasion promises to be of great interest.

The 31st session of the conference was held at Rockland, Stephen M. Merrill presiding, fourth time in the history of the conference, viz., in 1858, 1863, 1868, and 1878. It has already been held in 1858, 1863, 1868, and 1878. It is justified in saying, no time.

The wisdom of the fathers of the Conference should, and ever may, be respected. Stereotyped views of living ministry has too long lived in the minds of the fathers, and too long into vanity.

The Bishop, certainly, our picture; and he is to carry more than one man we see, better than his first visit, and the timing is excellent. Important time and to have his work is as agreeable as his.

A former member of the Conference writes from "In reading, in the office of the death of our father Merrill, I connected with his long ministry of our Church my mind. It was a great privilege to have him as a minister."

"At the session of the conference in 1821, it was a great deficiency of candidates being attended by the session of the Conference. The list of names included all New England, Connecticut west of the river, and Massachusetts, the Green Mountains, prayer was appointed, and the harvest world was his harvest." At the Conference, in 1822, the were admitted on trial, Abraham D. Merrill, John N. Maffitt, James J. Thompson, Charles D. Cabot, John W. Stickney, John W. Merrill, B. Cox, David Spaulding, Ephraim E. Allen, Henry Bulfinch, Samuel G. Atkins, T. Allen, Elisha Felt, John Barstow, Milton Fairbank, Rowland P. Wilder, Henshel Ford, Daniel F. Devereaux, Barnes. Two gave the missionary work. He beyond the Rocky other names in the list those of men who were their Master and His center fifty-six years, five Sargent and Samuel Kellum to the New England Conference, New England Conference superannuated, in the reference; and John W. ary, in the Providence

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## The Family.

## PASSING THROUGH BACA.

BY MARIA J. BISHOP.

Father, how gently Thou dost bare them  
Safe to the home above!  
How gently through the valley of despair  
Thy hand doth lead, in love!

Little by little, is the bitter cup  
Mingled by angels' skill;  
Saviour, the strength impart to drink it up,  
Not mine, but Thy blest will!

Oh, He would make us holy, blest and pure,  
Gently as evening dew;  
But beaten gold the furnace must endure—  
His image must be true.

But we will not be guided by His love;  
Then falls the chastening rod;  
For He has promised, in the mount above,  
His own must see His God!

## THE PIOUS HEDGER.

[FROM NESTLETON MAGAZINE.]

BY REV. JOHN LIVESLEY.

## SECOND PART.

ADAM OLIVER'S FAITH.

The next morning, Gregory Houston, Adam Oliver's master, and, as far as means and position were concerned, the principal member of the little Methodist society in Nestleton, was crossing his farm-yard, where his aged serving-man was engaged in getting together a few "toppers." These are long sereeds of thistle-sown larch fir, to be nailed on the top of staves driven into weak places in the hedge-rows, to strengthen them, and to secure the continuity of the fence.

"Well, Adam," said the genial farmer, "how are you getting on?"

"Why, as getting on all right. It's rather over yot [well] for work; but while it's over yot for me, it's grand for the wheat, an' see ah moan't grumble. It's verry well there isn't much to dea at t' hedges, or ah's afraid [afraid] 'at ah sud be deead beed."

"Oh, they're all right, I've no doubt," said Mr. Houston; "I didn't mean that at all. I was thinking of better matters."

"Oh, as to that, bless the Lord, ah've niver not to grumble at t' that respect, but me oan wat'er of faith an' luv. T' Master's allers good, an' ah's menstings 'appy. Neabody serves the Lord for nowt, an' ah's wages is altogether oot of all measure w' me addings [earnings] beath frae you an' Him."

"How did you like Nathan's sermon last night, Adam?"

"Picking up one of the larch strips and handing it to his master, Adam said, "It was just like that."

"Like that?" said the farmer; "in what way?"

"Why, Nathan Blyth's sermon was a reg'lar 'topper.' He'd a good tahme an' see 'ad ah. T' way he browt oot how Jesus was t' Lamb o' God, harmless an' innocent, an' willin' to dee for Him. But wasn't kitchen camm'd! Ah deean't knoa what we'r gannin' to dea w' t' foonks if they keep cummin' 't' this oaters [way]. Ah've aot mead up me' mind 'at we mun hev a chapel 't' Nestleton."

"A chapel!" said Mr. Houston, "no such luck. I should like to see it, Adam; but there's no chance of that, you may depend on't."

"Why, no, maister, ah's surprised at yot. What t' world are yot talkin' 'bout? 'Luck an' 'chance' has nea mair to dea w' it then t' oospond hev to dea w' it kitchen fire. 'Them 'at trusts to luck may unmaile 't' t' muck; an' him 'at waits oot chances, gets less then he fancies.' For mah part, ah'd rath'r put me' trust 't' God, put me' shoother to d' wheel, an' wopp for t' best."

"Yes, that's true," said Mr. Houston, somewhat rebuked. "Still, you know, it isn't likely."

"No, ah deean't say 'at it is; but what o' that? It wadn't verry likely 'at watter sud burst oot or a rock 'at slap or a stick, or 'at t' axe-hedge sud swim like a duck, or 'at t' viper sud lose its vemmur; but they were all deean for all that, an' fifty thousand wanderful things beasible. It altogether depends wheas undertaks 'em."

"But where is the money to come from? And if we had the money, how are we to get the land?"

"That's nowt to dea w' it," said Adam. "T' question is, do we need it? An' it is right to ax God for it? T' silver an' gold's all His, an' He can toun it iniv o' hands as easy as t' Miller Moss can oppen t' sluice of his mill-dam. As for t' land, it were God's afore it were Squire Fuller's, an' it'd be His when Squire Fuller's deead, an' He can deea as He likes w' it, while Squire Fuller's livin'." Ah reckon nowt about that. Next Sunday t' oongregation'll hae to toun oot into d'oadgarden, an' ah want to knoa whether that isn't a sign that the Lord speaks tiv us to a gan forwad."

"Oh, there's no doubt that a chapel is wanted; and if it was four times as large as the kitchen, it would soon be full. I would give anything if we could manage it."

"There you goon, y' see," said Adam, laughing. "There's part o' t' silver an' gold riddy at yance. Ah sell se to work an' pray for t', an' seea mun w' all. It'll be a grand day for Nestleton," said Adam, rubbing his hands in fond anticipation, for he never dreamed of questioning the "mighty power of faithful prayer."

Farmer Houston shook his head as he turned away, saying, "It's too good to be true, Adam; it's too good to be true."

"What's too good to be true?" said Mrs. Houston, who at this opportune moment was crossing the barn-yard to attend to the wants of certain calves whose mid-day meal she was bringing to them.

"Why," said Adam, "t' maister's gotten it iniv 'is head that if the devil an' Squire Fuller says we aren't to hev a Methodist chapel 't' Nestleton, t' Almighty's gotten to knock under an' leave His bairns without a spot to put their heads in."

"Nay, nay," said Farmer Houston, deprecatingly, "I was only saying that there was small hope of our getting a chapel at all."

"An' ah was sayin'," persisted Adam, "at we mun pray for it; an' ah wadn't believe 'at prayers oan't waiker then it was when Peter was 't' prison, or when t' heavens was brass for t' speace o' three years an' six months. It oppen'd t' iron yate [gate] for Peter, an' t' brass yate for t' rain, an' it'll oppen t' gold an' silver yate for us. Missus, we're gannin' to hev a Methodist chapel!"

"Well, don't, Adam! I think you're in the right. I don't see how it's going to be done, but if the way is open, you may depend on it, I'll do my best."

Mrs. Houston's daughter Grace had appeared upon the scene—a gentle and pleasant-looking girl of twenty, who could play the piano or milk a cow with equal willingness and skill, and whose deft fingers were alike accustomed to the more elegant and the most common-place achievements of the needle. She, too, sided with Adam Oliver, and even hinted at so unheard of a marvel as a Nestleton Methodist bazaar, as one of the ways and means of raising the much-needed silver and gold.

"Hah! hah!" laughed the old hedger, as he shouldered his "toppers" and strode away with them. "As seel as theese toppers is gannin' to Beechwood pasther, there'll be a Methodist chapel 't' Nestleton cum Cam'less twel' month. Seea we'd better leek sharp an' get things riddy."

"The devil says, 'You shan't,'"

An' man says, 'You can't; I's over big a job for lahtle foonks like you."

But t' Maister says, 'You shan't; An' seea we all; For what t' Maister says, you knoa, is sarta to be true!"

The good old man went about his work full of the new idea, and Beechwood pasture that day witnessed the pleadings of prevailing faith for the accomplishment of that for which his heart so devoutly longed.

As the sun was sinking in the west, flooding the evening landscape with a mellow glory, Adam Oliver, having disposed of his "toppers," and mended the gaps, was jogging homeward on his imperturbable donkey. As was a comical custom with him, his uppermost thoughts found vocal expression, and Balaam was his auditor. "Balaam," said he, "we shall hev a chapel at Nestleton."

At this moment, Jabez Hepton, the village carpenter, with two of his apprentices, returning from their labors at a farm-house, overtook him; and overhearing this important announcement, suddenly responded, "When?"

"Consarn it!" said the startled hedger, "you go off like a pop-gun, neighbor Hepton. You open yer mouth an' bark, just like a shippard dog. Then you're tottling yarn!"

"Hey," said the carpenter, "but what were you sayin' about a Methodist chapel at Nestleton?"

"Why, nobbut 'at we're gannin' to hae yan. Ah reckon you'll be glad to see it!"

"Hey, but ah shan't see it, till two Sundays come 't' yah week, or till crows begin to whistle 'Bonnets o' blue.'"

"Jabez Hepton," said Adam seriously, "deean't joke about it; ah believe it's God's will 'at we hev a chapel, an' he's t' help o' God we mean to try. T' Word o' God is God's word, an' He says, 'Ax an' you shall hev.' Ah mean to ax, an' there'll be a chapel 't' Nestleton a twel'month cum Cam'less-das-day. Ah's an oad fow, neea doubt, an' monny a yan beside you'll laugh at ma. Ah deean't care t' snuff or a canle for that. W' God on me'side, ah isn't frotten'd hoo things'll turn out. 'Let God be true, an' I'vevry man a liar.'"

Adam's tone and manner conveyed a dignified rebuke to Hepton's flippancy, who lapsed into silence, and felt that in the presence of such a faith, he was indeed but a pigmy.

"Good-neet, Adam," said the carpenter, at last, "Ah only wopp your words 't' cum true."

"Good-neet, Jabez," said the old man, "an' deean't 't'get to pray for't. The beautiful simplicity of Adam's trust infected Hepton, and he went home to calculate the cost of the chapel, the idea of which he had met with sarcasm and scorn.

## MUSIC FOR THE SICK.

BY R. GREENE, M. D.

Music arouses the circulation of the blood, wakes up the energies, and diffuses life and animation to every faculty of the soul.

There may be cases where the most exciting music upon stringed instruments is required to awaken the sensibility, but for the sick generally, we should omit such music as appeals to the muscles, and tends to lift the foot, instead of the affections of the soul, and select only such music as will soothe as well as cheer—music that appeals directly to our spiritual nature; music that tends to lift the soul above the

pain and sorrows of earth into the realms of peace and joy.

In music there is great recuperative power. Who has not observed the invalid forget pain and weariness under the stimulating effect of music? Who has not seen the pale cheek flush, the dull eye sparkle, and the whole frame beam with animation, as the sweet melody of some far-off songster is wafted in at the open window?

The charms of music are wonderful, and may be modified and varied so as to arouse to thought and action those whose emotional life seems to stagnate, as well as to soothe and tranquillize those whose nervous systems have been worn out by disease, or by the cares and trials of life. The singing of birds does much to cheer and enliven our spirits, and make this world more beautiful. But the human voice affords the best music for the sick, as well as for social and religious worship.

Music should always be selected with judgment, and when used as a therapeutic agent, should be chosen with direct reference to the physical and mental condition of the patient. There are certain kinds of music which not like the whip and spur, which may encourage the racer for a time, but weary him to death at the last. There are other kinds of music, which soothe the mind and tranquillize and restore the tired and worn-out nervous centres.

Music is especially adapted to the cure of the insane, and if judiciously selected, will do much to call back the recollections of earlier days and bring the mind to its normal condition. Music will do much to assist the physician in tranquillizing, harmonizing and restoring the physical and mental condition of the patient, whose brain and nervous system have been overtaxed, or whose over-excited imagination has unbalanced the judgment. If musical instruments are used, record instruments, like the organ, melodeon, or accordion should be selected. Stringed instruments, like the piano or violin, are exciting, and tend to make the sick tired, restless and nervous.

Song is the harmonious outburst of our spiritual nature, and increases both our mental and physical activity, and therefore conduces to health. People who have no ear for music, are not moved by its melody, and those who have not been taught to sing the songs of Zion, have lost much of the zest of social life and one of the sweetest parts of our religious worship. Music has been a subject of practice and study since the days of David, the sweet singer of Israel. Many instruments have been invented which increase the power of music, but the most refreshing comes from the human voice. Let us, then, cultivate our musical talents, and let gladness, gratitude and joy make every habitation vocal with the concord of sweet sounds. Music has a direct tendency to open the heart, wake up the affections, and elevate our natures. It was the harp in the hands of the son of Jesse which exorcised the evil spirits from royalty; and its harmonious strains are still most effectual in dispelling the evil spirit of discontent.

Music is one of the fairest and most glorious gifts of God. It removes from the heart the weight of sorrow and the fascination of evil thoughts; and the soul that can rejoice and sing with a hearty zest, does not harbor "treason, stratagems, and spoils."

Cultivate music, then; put no restraint upon your joyous nature; let the mind grow and expand, and forever stamp the countenance with the sunshine of gladness, and the heart with the impress of a divine nature, by feeding the soul in that "concord of sweet sounds," which prevails in the habitations of angels.

## THAT CLOCK IN CHURCH.

BY MISS ANNIE M. HOWE.

A village church, a frescoed wall,  
A marble dial, pure and white,  
With jet-black hours, shows to all  
Old Father Time's long, weary flight.

Not a clock, on creeping along,  
The hands go round 'mid sermon and song.

The choir has sung, and prayer is said,  
The white-haired pastor bending low;  
In earnest tone he seeks the Throne  
With measured accent, grave and low.

Still going round, with never a sound—  
Those hands of time, on their mystic round.

Another hymn; the text announced,—  
"The kings of Judah end their reign;"  
And now he glides serenely on,  
And now he glides serenely on.

And still the clock, with never a shock,  
Looks down serenely on the flock.

Old heads are nodding their assent,  
Ere Behemoth's reign is passed;  
And younger ones more restless grow,  
And glances frequent now are cast.

From marble slab to preacher said,  
Denouncing now the king Ahab.

Jehoshaphat is next proclaimed,  
And then Jehoram's wicked reign;  
And still he lingers o'er the list  
As if his soul it did enchain.

And on the wall, before them all,  
Two hours have passed beyond recall.

The pastor's form is growing dim,  
The clock has swelled to monstrous size;  
Now o'er the wall and ceiling, too,  
It spreads to our astonished eyes.

With fearful bound, and yet no sound,  
Those frightful hands go whirling round.

The people and the pastor, too,  
Are wildly flying up and down,  
Each followed by an ancient king,  
With bloody face and shattered crown.

Pursuing all, with frantic call,  
Those dreadful hands upon the wall.

A deathlike stillness follows soon,  
From which we start in nameless dread;  
The pastor, people, all are gone,  
The clock alone is overhead.

Far away, creep on, though lone and lone;  
And still the clock, with never a shock,  
Looks down serenely on the flock.

We'll meet again next Sabbath morn'g.

## PICTURES AT WELLESLEY COLLEGE.

They are not shut up in a gallery by themselves. They are everywhere—right and left, as you stand under the dome of the fine central hall, in parlor, library and class-room; as you pass down the long corridor, or climb the wide stairways—wherever one goes, one finds pictures; and it must be a dull sense which fails to perceive how the whole atmosphere of the place is refined by them. In this distribution is recognized the subtle power of artistic surroundings as an educating influence.

It is as a lover of pictures, and in no sense as an art critic, that the writer wishes to talk a little with the readers of the HERALD about these.

Among the engravings in the reception-room is a copy of the world-renowned picture, "The Marriage at Cana of Galilee." Painted three hundred years ago by Paul Veronese, the original is to-day one of the great treasures of the Louvre. It is a picture crowded full of life. Several of the faces are portraits, and the details of the scene—dresses, pages, children, musicians, dogs, cats, fruits and flowers—are those of a banquet of the sixteenth century in Venice. These figures, alert, vivid, these Italian features with their strong individuality, leave upon one the impression of people seen and known, rather than the impression of a mere picture.

"The Raising of Lazarus" is remarkable as being the work of Michael Angelo and Sebastian del Piombo, the former of whom is said to have drawn the outlines, and even to have painted the figure of Lazarus. He is represented as seated in the centre of the awed group, his strong, rugged face raised to the Master, while his hands are frantically tearing away the swathings from his limbs. Beyond the opened grave and the group of awe-stricken men and women, one sees the quiet landscape of Bethany sleeping in the distance.

The original of this picture has a story of its own. Painted in the sixteenth century by one of the Mediceis, it came afterwards into the possession of the dukes of Orleans. It was sold by Philippe Egalite in 1792, and in 1824 was placed in the National Gallery in London.

"The Coronation of the Virgin" bears the name of a painter who has been called "the St. John of art"—Fra Angelico. This man, in the midst of a corrupt and turbulent age, kept his faith in God so pure and high that he believed his choice of a subject to be directed, and his hand to be guided, by divine wisdom. No work was begun without prayer, and the plan of a picture once formed was never changed. In this engraving one sees the Virgin kneeling to receive the crown which Christ, bending from His throne, places on her head. They are surrounded by the choir of heaven, and below a band of saints are kneeling. Such sweetness and light are visible in these calm, serene faces, that we are reminded of something which was said of them three centuries ago, that "the blessed spirits could not look otherwise in heaven itself."

Of the Madonna di San Sisto, that "most precious of all the spoils carried out of Italy," there are several copies in different styles, grouped near the entrance to the chapel. Among these are three carbon-photographs, or autotypes, which is claimed a fidelity to the original not obtained in other copies. Close by the chapel door one finds also the wonderful face of the crucified Christ by Durer, a picture of Holbein's, and, on the stairway above, the Christ-Consolator of Ary Scheffer.

From the painters of a later date one sees many copies of Landseer, Rosa Bonheur, Kaubach, Holman, Hunt and others. Two pictures of Kaubach's are not to be forgotten by a person who has once seen them. They are "The Destruction of Jerusalem," and "The Battle of Salamis."

"The Christ in the Temple" of Hunt, reveals the careful study of that artist, who travels from England to the Holy Land, that he may surround his Scriptural subjects with their own scenery. And one must not omit to notice an exquisite engraving of a landscape picture which Ruskin pronounced "unquestionably one of Turner's finest paintings"—the "Mercury and Argus."

Besides these, there are many other pictures of which we have not space to speak. Correggio, De Vinet, Rubens, Rembrandt, Murillo, Volterra, Faed, Gerome and others are represented here. The design has been to familiarize the pupil with the greatest work of each master. In most cases the artist's personality is made clearer by the portrait accompanying his picture. The same motive is seen in the portraits of authors in the library. In this room one notes also the busts from famous antiquities. In the central hall are two fine casts of heroic size, of the Venus de Milo, and the Niobe. The class-rooms show large collections of photographs illustrating Grecian and Roman history.

But we must not leave Wellesley without a slight mention of the college itself; of the fine building which, on the shore of its lake, in the shade of its trees, surrounded by mellow lights and fleeting shadows, makes a picture which Turner would have delighted to paint.

There were certain bare school-rooms years ago, concerning which it becomes you and me to speak with respect, because whatever of thorough scholarship we have, was gained in them. But a Christian culture no less thorough is, I believe, attained at Wellesley to-day; and certainly the grace and beauty which pervade the life there, are no insignificant factors in a woman's education.

## TOO MUCH DECORATION.

Ladies who live in the country are particularly liable to "overdo" their decoration. They get many a hint of beautiful objects that can be made with little trouble, from magazines and papers, and they must needs try their skill in constructing the pretty knick-knacks. Sometimes a beautiful ornament is thus made; but many times the lack of the needed materials, so easily procured in the city, but so difficult to find in the country, will cause a poor imitation of what was designed to be a thing of beauty. We might cite many examples of this kind, but will restrict our remarks to a few. A very able instructor in this enthusiasm might be turned into good channels. But what shall be said of that invention of some mediocre mind—the pasting upon ginger-jars of cheap and tawdry pictures!

When we see our shelves and tables covered with these vases, majolica, cigar-holders, etc., and know that, in regard to the feelings of the young artist, these must be placed in a conspicuous position and favorable light, we are in danger of wishing that all pottery could be buried so deep in the Schuylkill that even the indigestible German could not unearth it. As a matter of course, a few good and not costly pictures, such as engravings, or Braun's autotypes of celebrated paintings, in inexpensive frames; ornaments sparingly used, but carefully chosen for study, for association; a very few trifling plants, not too delicate, but those that will give plenty of flowers, and will not require all the sunshine; best of all, good books in plain cases. Leave space for the new volume and the magazine upon the table, and for the bright evening lamp; space upon the floor for the children's toys, and for themselves to frolic; and let not even the honest dog or the gentle cat be banished lest they break or mar some frail piece of fancy-work. So shall we be kept from the worry and care of too many treasures, and find time for reading, for study, for play with the little ones, and perhaps for practicing at times the almost lost art of plain sewing.—*Scribner, for May.*

## A STRANGE SINGER.

Joy's the shyest bird  
Mortal ever heard;  
Liesten silent and when he sings;  
Do not seek to see,  
Lest the vision be  
But a flutter of departing wings.

Straight down from heaven  
Drops the fiery leaven  
Beating, burning, rising in his breast;  
Never, never long  
Canst thou hear his song,  
All too high for labor or for rest.

Hope can sit and sing  
With a folded wing,  
Long contented in a narrow cage;  
Patience can wait,  
Hour by hour will rest,  
Brooding tender things in hermitage.

Singers true and sweet,  
Mockers bright and fleet,  
Close about thy door fly by day;  
One that will not part  
Draws thy heart away;  
Listen! listen! It is more than all.

—*Speculator.*

## FUN AND FACT.

.... A Frenchman, intending to compliment a young lady by calling her a gentle lamb, said: "She is one mutton as is small."

.... A blind beggar, who was not so high as not to be able to hit anything.

.... Our ancestors, the monkeys, couldn't have been so ignorant, after all. They were all educated in the high branches.

.... "My dear," asked Mrs. J. of her husband, on coming home from church the other day, "what was the sweetest thing you saw in bonnet?" "The ladies' faces," was the bland reply.

.... All ways of earning his bread are alike becoming to an honest man, whether to split wood, or to sit at the helm of state.

.... And I remember still  
The voice, and from whence it came:  
'Not he that repeated the name,'  
But he that doth the will."

.... A coxcomb, talking of the transmigration of souls, said: "In the time of Moses, I have no doubt I was the golden calf." "Very likely," replied a lady, "and time has robbed you of nothing but the gilding."

.... A gentleman, observing a servant-girl, who was leaning the table and forks on the dinner table in the same awkward position, remarked to her that she was trying them left-handed. "Oh, indeed!" said she, "so I have. Be pleased, sir, to help me turn the table round!"

"Little by little," the tempter said,  
As a dark and cunning snare he spread  
For the young, unwary feet.  
Little by little they fell and lay  
I will tempt the careless soul away  
Until the rule is complete."

"Little by little," sure and slow,  
We fashion our future of bliss or woe,  
As the present passes away.  
Our feet are climbing the stairway bright  
Up to the regions of endless light,  
Or sliding downward into the night,  
Little by little, day by day."

.... You can't have everything you want in this world, said a man to a young man who was short; if you pull it up over your shoulders, you uncover your feet; and if you cover your feet, you uncover your head. However, some people manage to draw their feet up a little, and pass a pleasant night.

.... A beautiful girl said to a wit: "Why don't you talk smart things to me? You're a foot on the ground, and I'm a wit. You know anything to say to me?" "Oh!" he replied, gazing upon her with admiration, "even a footman can always answer the belle."

.... "Will you please insert this obituary notice?" asked an old gentleman of a country editor. "I make bold to ask it because I know the deceased has many friends, and here would be glad to hear of his death."

.... O Lord! take my heart, for I cannot give it; and when Thou hast it, O keep it, for I cannot keep it. The saint's are mine in spite of myself, for Jesus Christ's sake.—*Penelope.*

.... A barber, who was measuring a lawyer for a wig, exclaimed: "Why, how long your head is! You say the long gentleman, much pleased," the lawyer said, "long heads." A moment later the barber exclaimed: "Why, your head's as thick as it is long!" The lawyer did not respond.

.... At dinner the host introduces to the company a young man, a very handsome, well-dressed, and very agreeable young man. "Isn't he a beauty?" he says. "Dr. So-and-so gave me to me—killed it himself." "Aw, what was he treating it for?" asked one of the guests.

.... Aunt Hetty inquired of her servant girl recently if she came from the Hungarian part of Ireland. On being told that her country was Ireland, she said, "I ain't much learned; I never went to school, but one day, and that was in the school; and I've no candle, and the master didn't come."

.... One day a boy was tormenting a kitten. His little sister, with her eyes full of tears, said to him: "Oh, Philip! don't do that; it is God's kitten." That word of the little girl was not lost. It was set on wheels. Philip left off tormenting the kitten, but he could not help thinking about what his sister had said. "God's kitten," God's creature, for He made it," he said to himself; "I never thought of that before."

The next day, on his way to school, he met one of his companions beating unmercifully a poor, half-starved looking dog. Philip ran up to him, and before he knew it, was using his sister's words, saying, "Don't, don't do that, Ned; it's God's creature."

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## THE WEEK.

Germany declines the invitation of the United States to attend the International Monetary Conference.

The European exodus from New York on Saturday was a large one, four steamships carrying 528 passengers.

Communist outrages are reported in the Pennsylvania coal regions, and also among the miners in Belleville, Ill.

The debt of the Sagamore Mills, Fall River, has been ascertained to be \$47,272, and the corporation has gone into bankruptcy.

The fraud-hunters state that their object in investigation, is not to invalidate the President's title, but to set the facts before the people.

Recent determined action by the Manchester cotton manufacturers, it is believed, renders a general lock-out of the operatives in England inevitable.

Negotiations for the restoration of diplomatic relations between the Vatican and foreign powers, have failed in the case of England and Russia.

Captain Eades, finding that he cannot deepen the channel at the mouth of the Mississippi more than 25 feet, without an enormous expenditure, has asked the Government to relieve him of his contract.

The Permanent Exhibition at Philadelphia was re-opened on the 10th. Senator Blaine delivered a carefully-prepared address, dilating on the magnitude of our internal commerce, and the policy of protection. He was followed by Senators Bayard and Wallace and Gov. Hart.

Dr. Brown-Sequard has been recommended by the professors of the College of France for the chair of physiology made vacant by the death of Claude Bernard. The nominee being an Englishman, is ineligible, and he has been elected to the chair of comparative anatomy.

The much-talked-of Cameron-Sherman wedding (Senator J. Donald Cameron and Miss E. Sherman, niece of Gen. Sherman) was celebrated with great eclat at Cleveland, O., on the 9th inst. A brilliant party were present. Bishop Doane performed the ceremony, and the formal decorations were lavish and elegant.

George R. Waterman of Andover, formerly assistant paymaster of the Pacific Mail, Lawrence, was arrested last Saturday charged with embezzling \$100,000 of the funds of that corporation. His crime was known last October, and time given him to make restitution. Failing in this, criminal proceedings have been instituted.

The astronomer in different parts of the country succeeded in getting a good look at Mercury in its transit across the sun on the 6th. The results have not yet been published. The object of the observations was to correct the orbit of Mercury, also to determine, according to Le Verrier's theory, Vulcan, the orbit of Mercury.

The steamship Sardinia, of the Allen line, from Liverpool for Quebec, took fire at the entrance of the harbor of London, on the 10th, and was burned. Of the 400 passengers on board, three were reported killed, forty were injured, some very seriously, and about 400 arrived safely in London. The fire was caused by an explosion of gas generated in the hold.

The captain of the Cimbrina has been interviewed. He states that his vessel is intended to be a store ship, and that he is intended to purchase, in case of war, of sailing ships and supplies; that no letters or marks will be sent by the Russian government, and no privateering permitted under the Russian flag. He claimed to be familiar with international law and stated to be his purpose not to violate the neutrality law of the United States.

A slight ebullition of rowdiness was exhibited at Williams College last week caused by the misbehavior of the Greek Delta chapter. When a tall man deliberately took aim at him with his revolver, firing three shots, fortunately without hitting him, he was arrested, and also a companion, who was arrested. His motive was reported to be religious fanaticism. The excitement in Berlin was intense, and congratulations on the emperor's escape poured in from all quarters.

The tariff bill was before the House last week and Gen. Banks spoke strongly against it. Mr. Willard reported the debt of the Navy department and recommended the cancellation of \$3,000,000 of naval contracts. There was a turbulent debate on Southern claims. A new army bill was reported, reducing the pay of officers 20 per cent., and the army to 20,000 men, with other reductions and officers. The Senate considered the Pension and Indian bills and fixed upon September 1, as the day for the repeal of the Bankrupt law to go into effect.

Catherine Esther Beecher, the oldest of the Beecher family, and next to Harriet and Henry Ward, the most widely known of the famous family, died on the 12th inst., at Elmira, N. Y., at the residence of her brother, Rev. Thomas K. Beecher, aged 78 years. She was a devoted teacher, and during a period of more than a generation, has been a teacher of teachers. She has written many books on domestic economy, the training of girls, the rights and duties of women, and many of the vexed questions of life. During her later years she has been in a very weak condition physically, and has carried on her immense work under great difficulties.

The Eastern sky cleared last week for a brief space, and peace was thought to be assured. Baron Jomini, who succeeds Gortschakoff during the latter's illness, announced that matters were being adjusted. Count Schouvaloff, the Russian ambassador in London, has returned to Russia with England's ultimatum, though which it is not yet transpired. The French minister, Waddington, is confident that pending negotiations will be successful. Meanwhile, there has been no pause in the military preparations. Tollen is preparing to fortify Adrianople, as his base of operations in case of hostilities. Russia will hold on to her 60,000 Turkish prisoners. The Mussulman revolt is spreading. The action of the English radicals who have given notice of their intention to discuss in Parliament the government's foreign policy, will, it is hoped, hasten the work of diplomacy and end this era of distrust and suspense.

## RHODE ISLAND.

At a recent meeting of the trustees of the Grace M. E. Church in Westerly, the following resolutions were unanimously passed, and in the public expression on Sabbath morning, the 5th inst., the same resolutions in substance were presented and passed without a dissenting vote:

Whereas, Bishop R. S. Foster, at the recent session of the Providence Conference, both by precept and example, encouraged the preachers and laymen present to help the Grace M. E. Church, Westerly, R. I., out of its financial embarrassment; and whereas a subscription of over \$650 was secured in open Conference, in a few minutes, therefore:

Resolved, 1. That we the trustees of the Grace M. E. Church, Westerly, R. I., do hereby tender our heartfelt thanks to Bishop Foster for the noble part he took to secure

the above subscription, and thus afford very timely aid to our Church.

2. That we are very grateful to those preachers who spoke on the Conference floor in favor of helping the Church at Westerly, and to all preachers and laymen who contributed so generously and promptly to lift this Church out of an embarrassment that was threatening the loss of all our Church property.

3. That we consider we are called upon by the noble generosity of the Providence Conference preachers and laymen to increased liberality for the cause of Christ.

We trust that a brighter future is dawning for the M. E. Church in Westerly. Our people are very much encouraged. Rev. W. McK. Bray has been laboring with us during the past week, and we have some tokens of good. Penitents are already coming to the altar.

ROBERT CLARK.

Trinity Church, after a year's trial of assigned work, has gone back to free seats.

Brother Anderson, of St. Paul's, baptized seven persons by immersion on the 5th inst.

Chestnut Street Church has buried four of its members since the first of April. The last to go was Mrs. James Henp, whose sudden departure has saddened many hearts.

She was an excellent woman and devoted Christian, and will be greatly missed.

Brother Raymond has been called to Stamford, Conn., to bury a brother.

Bristol believes in improvement. The trustees of the Church have decided to prepare, preparatory to erecting a better edifice, as a suitable site can be obtained. Dr. Morrison will, for the present, occupy the cottage of Capt. Lawless.

Some of the Churches are welcoming the return of their pastors as cordially as though they were new men. Dr. Talbot received a rousing greeting, the company not only filling the parsonage, but overflowing into the grounds. Greenhouse and refreshments followed. Brother Morse, of Thomson Church, Pawtucket, also received a hearty welcome, with a roll of bills for himself from the young men of his charge, and valuable presents for his wife from the young women.

The friends of Brother J. E. C. Sawyer are glad to hear that he is faring so well in the Troy Conference as to go abroad for a few months.

It runs in the blood of some families to do for the Church. Mrs. Sisson, a daughter of Rev. Daniel Webb, has been a most efficient worker for the Church at Little Compton for many years, and her daughter, Mrs. Brownell, has served the society gratuitously for the last ten years as organist.

There has been a marked work of reform and of grace in the town of Exeter. It began about a year ago under the temperance labors of Brother Conant. One of the worst drunkards in the town attended a lecture by Brother C. and took the pledge of total abstinence. He began laboring for others, and lately several have been converted and baptized, among them an aged man reputed to be "the wickedest man in Exeter."

L.

## NEW HAMPSHIRE.

Gleanings.—The M. E. Church at Leonia, which for some time has been undergoing repairs, is now nearly completed. The closing is to take place May 10th, at 2 o'clock P. M., and in the evening there will be a grand supper. The house is now in fine shape, and will be greatly enjoyed by this vigorous society.

The State papers are saying that the Conference Secretary at Tilton has received from the late Mrs. Sally Fowler, of South Seabrook, a bequest of \$2,200, the income of which is to be expended for the aid of poor students preparing for the ministry. It is not yet decided who is to succeed Dr. Barrows as president of the Seminary. Some one will be chosen at the trustees' annual meeting in June. Several well-known educators are being talked of for the place. Meanwhile, Prof. S. E. Kimball is giving excellent satisfaction as acting president.

One of the rising young men of the N. H. Conference—Rev. Nathan C. Alger, a graduate of the Boston Seminary—was married May 1st, in Concord, to Miss Jennie E. Jameson of that city. The best wishes of the many friends of both parties will attend the happy pair.

The M. E. Society of Milford, though small, has been doing a noble work, and commencing the new Conference year under very favorable circumstances. The new pastor, Rev. E. Bradford, has made an excellent impression. The village is large and flourishing, and without doubt in time Methodism will have here a strong society.

Rev. Mr. Roberts, of Brandon, Vt., has received a call to become assistant rector of St. Paul's Church in Concord, of which Bishop Niles is rector.

On Sunday, April 28th, Rev. J. M. Durrell, pastor of Wesley M. E. Church, Haverhill, Mass., preached a sermon in rebuke of the action of the Haverhill city government in licensing the saloons. The sermon was published in full in the city papers, and deserves a wide circulation. Our brother's trumpet gave forth no uncertain sound. It was a very able and earnest effort, and is worthy of what it has received—the warm commendation of the better class of the community.

Rev. Ira S. Jones, of South Portsmouth, E. I., has been called to the pastorate of the Christian Church in Rye.

The Congregationalists of Henniker have extended a call to Rev. J. H. Hoffman, and Rev. James H. Pettie, under appointment as a missionary of the American Board to Japan, was recently ordained in the Hanover Street Congregational Church, Manchester.

Rev. John Le Boquet, Congregationalist, of Lebanon, has resigned.

Rev. C. E. Sumner, of Raymond, has been called to the pastorate of the Congregational Church in Lancaster.

Rev. John George, of London Centre, Free Baptist, is called to Littleton, N.

## GENERAL METHODIST ITEMS.

The semi-annual meeting of the Bishops will soon be held in Wilmington, Del.

Bishop Bowman goes this summer to visit the conferences of the Methodist Episcopal Church in Europe and India.

Bishop Wiley and family are at Cincinnati in good health. Rev. Mr. Ing and wife, who returned in company with him, have reached their home in safety.

Rev. E. Q. Fuller, of Atlanta, Ga., will make the Decoration Day address at Pittsburg Landing, Tenn.

Van Cott is to commence a series of meetings in Powell Street Church, San Francisco, June 10th.

Trinity Church, Millville, N. J., which was organized about a year ago with 130 members, numbers now 415.

Rev. L. J. Lansing has resigned as assistant secretary of the Freedman's Aid Society, and is stationed at Meriden, Conn.

Christian and educational work in that country.

The Methodist Episcopal Church has twenty-two churches in New Orleans, the Southern Methodist Episcopal church half as many, the Baptist one more than both.

The Niagara Conference, of the Canada M. E. Church, closed its annual session on the 24th ult. The membership has increased about 800 during the past year.

The New South Wales and Queensland Conference has 43,340 members, about 100 itinerant preachers, and is building a college to cost \$175,000.

Rev. W. M. K. Darwood has received into Centenary M. E. Church, Terre Haute, Ind., by letter and on probation, 325 persons during his pastorate of two years and seven months.

By strenuous efforts the M. E. Church of Saratoga Springs has succeeded in raising \$37,210 to pay its floating debt, which was due April 1. This saves the handsome debt from being sold away from the society. The remaining bonded debt is \$25,000.

Bishop Harris is in receipt of letters from India which show that Rev. Clark P. Hard, Presiding Elder of the Madras district, South India Conference, is compelled to leave that country at once on account of ill-health from overwork. His physicians represent the demand for his removal from that climate, at least temporarily, as imperative. He will reach New York, probably, early in June.

An exchange says: "The obstinate difficulty of raising at this time the amount of the debt on the Cincinnati Wesleyan College, has compelled the trustees to abandon for the present the effort to do more than guarantee the interest for the years in arrears, with a view to find for that period the whole of the principal. Besides what the college itself is underwritten to do, 200 shares of \$25 a year each will be required to pay the interest."

Every Methodist minister should feel it his duty to preach a sermon at least once a year on the subject of denominational loyalty. Some of the young, who would grow up members of other churches, drop out from the want of intelligent acquaintance with our doctrines and usages than from any other cause.—Western Christian Advocate.

From the Norwegian district of the Minnesota Conference, Rev. A. Olson writes: "If we had the means, a half dozen men might be profitably employed in Decatur alone where now we have none. I have just now returned from a trip of 842 miles through that region, for food, men and horses, and for the Word of Life. At one of my appointments some came from a distance of sixteen miles with ox-carts, so anxious are they to hear in their own familiar tongue the glad tidings of salvation. Storms do not dishearten them nor difficulties discourage."

OTHER DENOMINATIONS.

Rev. J. H. Shedd will return to Persia to resume his missionary work, sailing from New York May 20th.

Rev. D. Morgan, pastor of the Third Baptist Church in Stoughton, Conn., was thrown from his carriage one morning last week, and killed.

Of the \$400,000 required to save the Old South Church, this city, the sum of \$128,000 is still to be raised.

The Phillips Church and society (Congregational) in South Boston have voted a call to Rev. William Adams, late from Bristol, Eng., who has been supplying the Plymouth Church in Philadelphia the last four months.

Bishop McLure, of the Protestant Episcopal Diocese of Illinois, has been disabled by a railroad accident, and will be unable to attend the Pan-Anglican Synod in July.

The Biennial Sunday-school convention of the State of Connecticut, under the auspices of the Sunday-school Teachers' Association, will be held in the South Church, in Middletown, Tuesday, Wednesday and Thursday, June 4-6.

Rev. W. W. Newton (Episcopal), of St. Paul's Church, Boston, has been obliged to relinquish pastoral work on account of ill health, and has gone to Europe.

Rev. George F. Pentecost, the evangelist, has had a piece of good fortune. Mrs. Rogers, of Middletown, Conn., a lady known for her benevolence, has presented him with a book-bag with a comfortable sum to his credit.

Rev. John Mosty, late of Troy, N. Y., has accepted a call to the Stoke Newington Baptist Church, Ipswich, Eng. This is the oldest Baptist church in a city of 60,000 people, and has long been known as one of the largest churches in the denomination.

On the 21st inst. the corner-stone of Bishop Cummins' Memorial Church (Reformed Episcopal), at Baltimore, was laid, with appropriate ceremonies, by Bishop Charles Edward Cheney, Senior Bishop of the Church. Bishop Cheney delivered an interesting address to a large congregation.

## Acknowledgments.

The undersigned desires to express his profound gratitude for a generous purse of \$10, presented him by the members and friends of the First Church, Fall River, May the blessing of Heaven abide in their homes and hearts.

W. L. PHILLIPS.

We gratefully acknowledge a pleasant surprise visit from our people on Saturday evening, May 4. A series of complimentary resolutions were presented us, and a generous sum of money. The Lord abundantly reward our kind friends. We are expecting a good year in the harvest of souls.

ROBERT CLARK.

WESTERLY, R. I.

The people of Marlborough, N. H., have endeavored themselves to us by any acts of kindness offered in the shape of valuable presents. April 17th, the parsonage was assailed first by welcome the pastor for another year, the friends bringing many tokens of good-will, for which we would return our hearty thanks, praying that the third year of service for Christ among this people may be the best.

N. FISK.

L. A. FISK.

## POST-OFFICE ADDRESSES.

Rev. T. T. True, East Raymond, Me.  
The address of Rev. W. D. Malcolm, P. O. E. St. Johnsbury, N. H., is Johnsbury, Vt.

NOTICE.—The Regular Meeting of the Board of Managers of the New England Education Society, will be held on 26th of May, at 10 o'clock, at the residence of Mr. J. H. Hoffman, in the City of New York.

Both of the brethren named in connection with each of these topics are expected to write an essay.

D. L. BROWN, Secy.

PROGRAMME.

SERMONS: Monday evening, F. C. Newell; alternate, James F. Tappan; Tuesday evening, H. Montgomery; alternate, G. W. Anderson.

EXERCISES: 1. The Immortality of the Soul, H. D. Robinson; 2. The Influence of Artistic Culture upon Aggressive Christianity, W. T. Worth; 3. G. A. Morse; 4. Best Methods of Promoting Revivals of Religion, G. W. Miller, C. D.

EXERCISES: 1. The Relation of the Pastor to the Sunday-school, H. D. Robinson; 2. The Relation of the Pastor to the Sunday-school, H. D. Robinson; 3. The Relation of the Pastor to the Sunday-school, H. D. Robinson.

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THE DISTRICT STEWARDS OF PROVIDENCE DISTRICT will meet at the Matthews St. Church, Providence, Tuesday, May 15, at 10 o'clock, a. m.

NEW BEDFORD PREACHERS' MEETING.—The time and place to be announced by the Presiding Elder.

[Programme next week.]

THE TWENTY-FIRST ANNIVERSARY OF SARATOGA ST. M. E. CHURCH.—On Sunday the 13th and Wednesday, the 22nd of this month, will be celebrated the twenty-first anniversary of the Saratoga St. M. E. Church.

On Sunday a. m. there will be a sermon by Rev. F. G. Morris, a former pastor. In the afternoon anniversary of the Sunday School with addresses from former Superintendents and others. In the evening an historical sermon by the pastor.

On the following Wednesday, at 8 o'clock, p. m., will be a Love-feast, when former pastors and members are expected to be present.

In the evening there will be a collation in the vestry, followed by addresses from former pastors and others. Tickets 50 cts.

All former members and pastors are cordially invited to return once more to their old home and participate in the joyous festivities of the reunion.

RICHARD HARRINGTON, Chairman, Com. of Arrangements, East Boston, May 16, 1878.

## PREACHERS' MEETING AT AYER, May 20, 21.

Preaching, Wednesday evening, by Rev. M. Hubbard, of Lowell.

Wednesday, 10 a. m., Report of Charges; 11 to 12 what extent does the Holy Spirit aid in preaching; 1 to 2, C. G. Coffey; 3 to 4, W. W. Adams.

Wednesday, 3 p. m., How to make the Temperance Reformation aggressive and permanent. E. A. Smith, W. H. M. Evans, 3 p. m., What are the best Temperance Agents? Wm. Merrill, Wm. Pentecost, 3.45 p. m., How can the Church regulate the innocent amusements of the youth? N. Rema, N. B. Fisk.

Thursday morning, Hymns and Scripture lesson reading (all are expected to participate in these exercises). 10 a. m., New District Lines of New England Conference, D. B. Briggs, A. Noon.

11 a. m., Church Finances, D. Atkins, G. L. Colver, 2 p. m., The Eternity of Punishment, P. Woods, M. E. Chapman, 3 p. m., Exegesis, 3 Cor. xii. 14, G. B. Bent.

Others will please be prepared with essays or sketches.

The meeting will probably be held at the Town Hall, in Ayer; let us make it a success.

For order of Committee.

## PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION.

The enlargements of the district societies must be thorough and permanent for entertainment; therefore all who expect to attend the coming meeting will confer a favor by notifying the undersigned immediately. Please do not forget.

Attaches May 10, 1878. J. W. WILLIAMS.

CONCORD DISTRICT.—The amount asked for the Concord District Society, (\$187) is as follows: Concord, 1st Church, \$19; do, Baker Memorial, \$19; do, 2nd Church, \$19; do, 3rd Church, \$19; do, 4th Church, \$19; do, 5th Church, \$19; do, 6th Church, \$19; do, 7th Church, \$19; do, 8th Church, \$19; do, 9th Church, \$19; do, 10th Church, \$19; do, 11th Church, \$19; do, 12th Church, \$19; do, 13th Church, \$19; do, 14th Church, \$19; do, 15th Church, \$19; do, 16th Church, \$19; do, 17th Church, \$19; do, 18th Church, \$19; do, 19th Church, \$19; do, 20th Church, \$19; do, 21st Church, \$19; do, 22nd Church, \$19; do, 23rd Church, \$19; do, 24th Church, \$19; do, 25th Church, \$19; do, 26th Church, \$19; do, 27th Church, \$19; do, 28th Church, \$19; do, 29th Church, \$19; do, 30th Church, \$19; do, 31st Church, \$19; do, 32nd Church, \$19; do, 33rd Church, \$19; do, 34th Church, \$19; do, 35th Church, \$19; do, 36th Church, \$19; do, 37th Church, \$19; do, 38th Church, \$19; do, 39th Church, \$19; do, 40th Church, \$19; do, 41st Church, \$19; do, 42nd Church, \$19; do, 43rd Church, \$19; do, 44th Church, \$19; do, 45th Church, \$19; do, 46th Church, \$19; do, 47th Church, \$19; do, 48th Church, \$19; do, 49th Church, \$19; do, 50th Church, \$19; do, 51st Church, \$19; do, 52nd Church, \$19; do, 53rd Church, \$19; do, 54th Church, \$19; do, 55th Church, \$19; do, 56th Church, \$19; do, 57th Church, \$19; do, 58th Church, \$19; do, 59th Church, \$19; do, 60th Church, \$19; do, 61st Church, \$19; do, 62nd Church, \$19; do, 63rd Church, \$19; do, 64th Church, \$19; do, 65th Church, \$19; do, 66th Church, \$19; do, 67th Church, \$19; do, 68th Church, \$19; do, 69th Church, \$19; do, 70th Church, \$19; do, 71st Church, \$19; do, 72nd Church, \$19; do, 73rd Church, \$19; do, 74th Church, \$19; do, 75th Church, \$19; do, 76th Church, \$19; do, 77th Church, \$19; do, 78th Church, \$19; do, 79th Church, \$19; do, 80th Church, \$19; do, 81st Church, \$19; do, 82nd Church, \$19; do, 83rd Church, \$19; do, 84th Church, \$19; do, 85th Church, \$19; do, 86th Church, \$19; do, 87th Church, \$19; do, 88th Church, \$19; do, 89th Church, \$19; do, 90th Church, \$19; do, 91st Church, \$19; do, 92nd Church, \$19; do, 93rd Church, \$19; do, 94th Church, \$19; do, 95th Church, \$19; do, 96th Church, \$19; do, 97th Church, \$19; do, 98th Church, \$19; do, 99th Church, \$19; do, 100th Church, \$19; do, 101st Church, \$19; do, 102nd Church, \$19; do, 103rd Church, \$19; do, 104th Church, \$19; do, 105th Church, \$19; do, 106th Church, \$19; do, 107th Church, \$19; do, 108th Church, \$19; do, 109th Church, \$19; do, 110th Church, \$19; do, 111th Church, \$19; do, 112th Church, \$19; do, 113th Church, \$19; do, 114th Church, \$19; do, 115th Church, \$19; do, 116th Church, \$19; do, 117th Church, \$19; do, 118th Church, \$19; do, 119th Church, \$19; do, 120th Church, \$19; do, 121st Church, \$19; do, 122nd Church, \$19; do, 123rd Church, \$19; do, 124th Church, \$19; do, 125th Church, \$19; do, 126th Church, \$19; do, 127th Church, \$19; do, 128th Church, \$19; do, 129th Church, \$19; do, 130th Church, \$19; do, 131st Church, \$19; do, 132nd Church, \$19; do, 133rd Church, \$19; do, 134th Church, \$19; do, 135th Church, \$19; do, 136th Church, \$19; do, 137th Church, \$19; do, 138th Church, \$19; do, 139th Church, \$19; do, 140th Church, \$19; do, 141st Church, \$19; do, 142nd Church, \$19; do, 143rd Church, \$19; do, 144th Church, \$19; do, 145th Church, \$19; do, 146th Church, \$19; do, 147th Church, \$19; do, 148th Church, \$19; do, 149th Church, \$19; do, 150th Church, \$19; do, 151st Church, \$19; do, 152nd Church, \$19; do, 153rd Church, \$19; do, 154th Church, \$19; do, 155th Church, \$19; do, 156th Church, \$19; do, 157th Church, \$19; do, 158th Church, \$19; do, 159th Church, \$19; do, 160th Church, \$19; do, 161st Church, \$19; do, 162nd Church, \$19; do, 163rd Church, \$19; do, 164th Church, \$19; do, 165th Church, \$19; do, 166th Church, \$19; do, 167th Church, \$19; do, 168th Church, \$19; do, 169th Church, \$19; do, 170th Church, \$19; do, 171st Church, \$19; do, 172nd Church, \$19; do, 173rd Church, \$19; do, 174th Church, \$19; do, 175th Church, \$19; do, 176th Church, \$19; do, 177th Church, \$19; do, 178th Church, \$19; do, 179th Church, \$19; do, 180th Church, \$19; do, 181st Church, \$19; do, 182nd Church, \$19; do, 183rd Church, \$19; do, 184th Church, \$19; do, 185th Church, \$19; do, 186th Church, \$19; do, 187th Church, \$19; do, 188th Church, \$19; do, 189th Church, \$19; do, 190th Church, \$19; do, 191st Church, \$19; do, 192nd Church, \$19; do, 1